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The Chinese Recorder and Missionary Journal.

VOL. XXXIX. FEBRUARY, 1908. NO. 2.
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SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February 25th, 1885.*

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Surgeon-in-Charge, Soochow Hospital.

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Washington, D.C.

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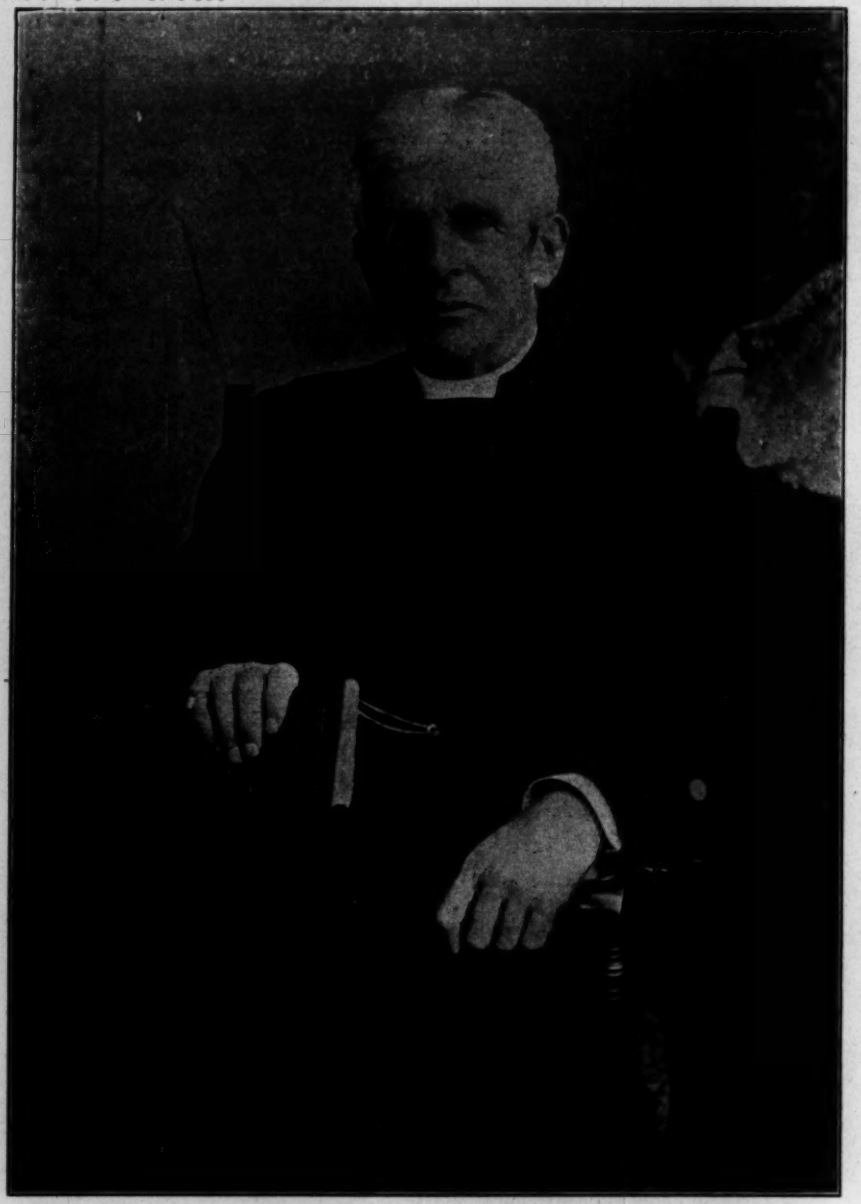

RIGHT REV. BISHOP MOULE, D.D.

(See Book Table Department, p. 103.)

THE CHINESE RECORDER

AND MISSIONARY JOURNAL

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VOL. XXXIX FEBRUARY, 1908 NO. 2

Editorial

The Letter to the Chinese Church.

A MOST important event of the month has been the issue of the Chinese translation of the Letter to the Chinese Church prepared and adopted by the Centenary Conference and now in the hands of missionaries throughout the Empire. Our opinion of its value has been enhanced by the rereading of its matter. We think it would have been well for the Committee of Conference to have suggested a certain fixed date for the exposition of this most valuable message to all Chinese congregations. We hope, however, that the request that this letter be read in all the churches of the land will be faithfully carried out by all who are in charge of pastoral work. For the message breathes a spirit of New Testament earnestness and is full of pertinent and practical advice. The missionary who is asked what is the nature and purpose of the Christian Church in China has now at hand a complete reply. Let him give to his interrogator a copy of the 'Letter of Conference to the Chinese Church.' As a tract, this letter should find a large circulation for many years to come.

* Revs. D. E. HOSTE and E. W. BURT have also been requested to act with the above, but have not yet been heard from.

Best Apologetic for China.

In the present issue attention is drawn in a series of specially contributed articles to the need for a comprehensive and effective Christian apologetic for China. It is hoped that these will stimulate thought upon what is a pressing question. The rush of the life of the modern missionary leaves him less time for reflection than fell to his predecessors and tends to superficiality of thought on some vital matters concerning his work. It is good, therefore, that he should occasionally review and, where necessary, revise the opinions he may have held upon such a question as the position and prospects of religion in China.

* * *

Materialism and the Chinese Mind.

Is it right, for instance, to assert that the Chinese are irreligious and materially minded above all that dwell on the earth? Confucius, by his teachings, gave, it is true, an agnostic trend to the Chinese intellect, and the intensely practical nature of the habits of the people lead sometimes to the conclusion that the enjoyment of things material is the chief end of man in this land. Yet while Confucianism has swayed the intellect of this race it has not succeeded in leading captive its heart. To this fact the enormous success of the alien faith of Buddhism bears ample testimony.

No people, least of all an Eastern people, is likely to succumb for long to an attempt to submerge its religious instinct. In individuals and among classes the spirit of devotion may appear to suffer atrophy, but scarcely in a nation. And where this does happen it will generally be found that a wanton pursuit of pleasure has been the chief contributory cause. Hedonism is the deadliest enemy of faith, and from this danger the Chinese as a people are scarcely likely to suffer very soon. The missionary is sometimes lead to an exaggerated estimate of the essential materialism of Chinese human nature by failing to understand, or by underestimating, the forms in which that nature seeks to express its religious ideals. From this may there not follow an exaggerated sense of the perils that await the educated Chinese in his contact with some modern forms of Western thought? Is the fear that the Chinese mind is peculiarly susceptible to, and likely to respond most readily of any to, modern irreligious theories of life, a well grounded one? And, moreover, in the Providence of God

may it not happen that the temporary advent of a propaganda of materialistic science, which is proving itself a rapidly passing and discredited phase of thought, shall serve His wise purpose in clearing from the world of Chinese thought those preconceptions which at present bar the door to the entrance of the Word of Life? For if a thoroughgoing materialism is the enemy of faith, it is equally the enemy of superstition and thoroughly destructive of the Confucian cosmogony. Its appeal cannot be, by the nature of the case, to the common people, whose religious instincts, though perverted through ages of ignorance, are yet sound, while with the scholar class it is possible that it might prove to be the scourge of God for the cleansing of the temple of the Chinese mind.

* * *

An Aggressive Apologetic needed.

FROM this we are led to the suggestion that taking the long view of the Kingdom of God, it will perhaps be not wise to spend too much time and strength in combating the adverse phases of the moment unless circumstances prove such action necessary. It is not merely by meeting and checkmating its enemies that Christianity advances to the final conquest. Its appeal is to faith and its apologetic matter concerned chiefly with that faith's reasonableness. Now it by no means follows that the method that has proved itself, or is even now proving itself, the most successful in performing this task in Western lands is the one that will succeed in China. Nor is it likely that the apologetic for which the Church waits will be translated, adapted, or even prepared by a foreigner living in this land. As between East and West, the planes of thought are sufficiently distinctive to make it highly improbable, even though the problem and the need are in both instances essentially one. We should look for the much prayed for and convincing apology of the Christian faith to a Chinese who has not been turned by too close contact with the foreigner from Chinese habits of thought and life; one whose mental atmosphere is that of his race, but whose spiritual impulses spring from the knowledge of God's revelation in Christ. The rule-of-three method of proof which is considered so effective in the West is not necessarily the best means of argument in a land where an apt parable is more convincing than the most perfect syllogism. Christ spoke to

an Eastern people and he argued little but illustrated much and 'never man spake like this man.' Paul touched the mind of the Western world and he argued much and illustrated little. All the history of the Gospel's success teaches the necessity for a wise adaptation of the message of the unchanging Christ to the special needs and peculiar conditions of every race. When most of the external modes of Chinese life have been Westernized it will be found that the norm of conduct and the life motive is Eastern still. It is of little moment to gain the assent of the intellect and leave the conscience unregenerate. The final conquest of the Christian Gospel must be that of the heart, and it is because Christ is the only proven and sufficient Lord of the heart and will and mind of men that we believe the triumph of His message to be sure. In the advance of Christianity upon heathendom the final objective is also the immediate duty.

* * *

China for the Chinese.

In the struggle for national existence, which is affecting China acutely at the present time, it is natural that she should feel the necessity of a certain amount of self-assertion, and, further, from having known nothing of Christian ideals, and lived such an exclusive life in the past, that she should fall back upon selfish policies, which she also sees so forcibly illustrated by foreign representatives in her midst, and demand that she be allowed to exploit the country in her own interests and not allow the foreigner to pick out all the plums from the pudding. Hence the cry, China for the Chinese, is a natural one. But it is being borne in upon her every day, more and more, that no man liveth to himself and no country can in this day be entirely isolated. Nothing can possibly convince her, for the present at least, but that foreigners are here for what they can get out of her. She has seen very few instances of disinterested benevolence in her intercourse with foreign nations. Argue as you will about it, she sees in Egypt and India two forcible illustrations of what may happen to her if England, for instance, is allowed to build her railroads, or loan money to China to build them and then take a mortgage on them for security. And Germany and France and other countries are alike eager for conquest, peaceable, to be sure, but resulting nevertheless in absorption and the loss of her own individuality as a nation. And well as the Imperial Maritime Customs and the Imperial

Post Office are conducted, it is galling to the national pride that it has to be so. At the same time she sees new and larger post-offices being built upon Chinese soil by foreign governments, as, *vide* the new German Post-office in Shanghai, and others, and the day of extraterritoriality apparently not even being contemplated by foreign nations. She sends her sons abroad and they come back and say that the like is not to be witnessed in any other self-respecting nation of any importance upon the globe. And shall China with all her glorious past and her present pride and possibilities allow the foreigner to go on forever having his own way and exploiting her for all she is worth and then either dividing her up among themselves or else dropping her like a squeezed orange?

Hence we have arrived at a very critical period in China's history and in her relations to foreign powers. The greatest tact and wisdom are needed, diplomatically and every way, to prevent a crisis and help her into a more sane and broader view of her relations to the rest of mankind. The brotherhood of nations has not yet found a place in her creed. Her suspicion as to what other nations, even some that are called Christian, would do if they could, is driving her more and more back upon herself. We should not blame her. We should seek to help her.

* * *

Diversity, yet Unity.

We have often thought how blessed it was that the missionaries do not all think alike and so do not all wish to work along the same lines. We may symphonize, yet we are individuals, and, for the most part, with distinctly marked individual characteristics and must work along lines for which we are specially adapted.

Hence we have educationists, and one might think from hearing some of them talk, or from attending some Triennial Conference, that the only hope for China lay in school work. We have others who are just as enthusiastic about literature and point to this as the grand method by which to reach the millions. Then there is the evangelist who thinks we all ought to obey implicitly the words of our Lord to *preach* the Gospel to every creature. Also, there are some who think we ought to begin with the lower classes—as our Lord seemed to do—and work upwards; while others think we should attempt to first reach the upper and influential classes, and from thence we might easily reach the lower.

We have been led to these reflections by reading in the *Baptist Missionary Review*, of India, a Symposium on "Shall we withdraw from the Higher Classes and concentrate our Forces on the Outcastes?" The discussion was called forth by some remarks of the Bishop of Madras, who had seemed to question the policy of spending so much upon the higher classes in India as has been done, and asking for a reinforcement of the work among the Outcastes. The Symposium gives the opinions of a large number of missionaries of different missions in different parts of India, and goes to show that the views of the Bishop were not generally shared by the missionaries, most of whom disclaimed very strongly that work among the higher classes had been a failure. While it is true that the great ingatherings of the past few years have been from the lowest classes, yet the influences which have been at work among the upper classes have wrought results which are far-reaching for good and which, while not manifesting themselves in immediate confession of Christianity, have prepared the way in a wonderful manner for the final winning of all India for Christ. And so for China we need all kinds, combined and working harmoniously for one common end.

* * *

The Sunday School Movement.

THAT there has been in the past in China something in the nature of a neglect of the Sunday School is admitted, but there have been causes peculiar to the conditions of work here to account for this fact. In past years the mission day-school was the only method of reaching the young possible to the missionary in most centres. Converts were scattered over wide areas in all but the big cities, making it difficult to bring them and their families to service more than once a day. With the growth of large Christian communities on all sides and the change that is occurring everywhere in the matter of elementary education and the consequent gradual disappearance of the mission day-school, the need for the establishment of the Sunday School as an integral part of the work of missions is generally acknowledged. At the same time the action of the Chinese in recognizing in so many places, and especially in large centres of modern education, Sunday as a holiday, has put great opportunities for good into the hands of the Sunday School worker. In some districts good work has been attempted and such success met with as has

demonstrated the possibilities of the movement as an evangelistic as well as a Church agency. The Sunday Schools established in various parts of China are proving how rapidly the suspicion with which the work of missions was formerly greeted, is passing away from the minds of the people. And nothing is so well qualified to finally dispel this suspicion as the Sunday School itself. In the past it has been asserted, with how much truth we know not, that the Church has largely failed to hold the second generation of Christians. If true the absence of Sunday Schools may be safely suggested as a cause. With its present membership roll and the number of scholars now found attending its schools, there ought to be something approaching a half a million scholars in the Sunday Schools of China. That there is nothing like this number should serve to emphasize the urgency of the need.

* * *

What is being done.

THE Sunday School committee appointed by the Conference has, we learn, already accomplished some excellent work. The visit of the Secretary of the Indian Sunday School Union to the Conference aroused the interest of his committee in London in the movement, and as a result of steps that have been since taken by friends of the work in Great Britain there is every possibility that the support of a general secretary for China will be secured through the medium of the Sunday School Union of that country. The practical help of many of the influential laymen from America present at the Conference was assured at a meeting held with them during its sessions, and friends in the United States are now urging the claims of this movement in that country. The Rome Sunday School Convention held last May drew special attention to the needs of the Far East and organized with a view to securing help for the work from Sunday Schools in England and America. Best of all, we are informed that the Rev. J. Darroch, well known to the missionary body for his literary work and attainments, has accepted an invitation to become the general secretary of the proposed Sunday School Union for China and will assume office at the end of the present year. If the missionaries in the large centres of missionary work throughout China will set about their local Sunday School organization in a comparatively short time we may hope to see the Sunday School Union for China *un fait accompli.*

Dr. Griffith John's Return to China.

We regret that in last month's list of arrivals we omitted to give the names of Dr. Griffith John and Mr. and Mrs. Sparham. It is with a special sense of gratitude that we welcome back these friends. The feelings of his many friends are well expressed in the compliment paid to Dr. Griffith John in an address from representatives of foreign mission boards, presented on the eve of his departure from New York. The address refers to Dr. John's unique work as evangelist, organizer, author, teacher and translator, and felicitously refers to the pleasing fact that "now in the harvest time of your fruitful ministry, to be prolonged, we earnestly hope and pray, for many years, it is your happiness to return to the country you have made your own to begin again these arduous toils which you modestly account a pastime." We cannot refrain from quoting some of the words spoken by Dr. John in his reply. "I am going back to China stronger in faith than when I first went there in 1855. Then my grip of truth was that of a student; now it is the grip of a man of experience." "The need of China to-day is the Gospel of Jesus Christ, and the way to give it to her is by a forward movement of all the churches. No new methods are needed—preaching, teaching, healing, all hold their place as before—but these old methods must be newly applied to the new problems which are constantly arising."

* * *

Bishop Moule's Jubilee.

It is fitting that we should take this opportunity to note the jubilee of Bishop Moule as a missionary to China and congratulate him on the work he has done so well and the love and esteem he has evoked from both Chinese and foreigners. We earnestly trust that still more years of useful happy service on behalf of China may be given him. Little need be said in addition to the review in our book table department on "A Retrospect of Sixty Years." We learn from it something of the wonderful grip Bishop Moule has had of life and learning in so many of its phases. As we recall what we have heard that during the period of his bishopric his journeys covered from two thousand to three thousand miles annually, we cannot but express the wonder if, in the new conditions when distances are covered and attained more rapidly, it is possible to maintain the serenity and attain the culture and usefulness with which we associate Bishop Moule's life and work.

The Teaching of Jesus the Best Apologetic for China

BY REV. C. WILFRID ALLAN, HANYANG

IT is a commonplace nowadays to say that Paley's Evidences is out of date. That great book has done its work and done it well. Not only did it meet the difficulties of the time in which it was published, but it continued for years to be a model of evidential reasoning, most systems of apologetic being along the lines laid down. It was directed against a form of unbelief that does not obtain at the present time in the West, the unbelief which sought for the origin of Christianity in imposture and fraud. Paley's defence was so complete that that ground can no longer be held, and thus is manifest the success of the book. Now the assault of Christianity is made on different ground, the line of attack has changed. We have mythical theories, evolution, tendencies, problems of thought that had not appeared in Paley's day. The chief modern difficulties were unknown then, and it is no disparagement of the "Evidences" to say that now it is of little value. The book abides as a monument of clear reasoning and successful defence of the Christian faith of a bygone day.

There are different systems of evidences now. Apologies have given way to the science of apologetic, that is, defensive arguments of some specific content of the Christian revelation have been superseded by a positive system of proofs adapted to all times and circumstances. This enables the Christian not only to meet the attacks of unbelief, but also to forestall them. No doubt this is owing to a nobler and more spiritual conception of Christianity, a conception far removed from that of the time of Paley and Butler. Stress is laid on the self-evidencing character of the Christian religion as a revelation from God; the character of Christ Himself is examined; the influence He has had on the world, the value of Christian experience, all contribute to the apologetic of the present day, and prove far more solid foundations on which to build the defences of our most holy faith.

There is no doubt that the present-day apologetic is superior to the evidences brought forward in years gone by, the arguments are simply unanswerable. But the value of them lies in the fact that they are so easily verified, being less com-

plex than the defences of the old school. There is really no need to plunge into the intricacies of historical investigation of records and testimonies; the evidences are patent to all right-thinking men, and they give to both Christian and unbeliever alike a nobler and more worthy conception of the faith for which we contend.

Unfortunately for us who are living in China, the creators of the present day apologetic have only in view Christianized Europe. That is only natural, seeing that the attacks against Christianity, scientific and philosophical, have emanated there; but limitations have been imposed upon the evidences on account of this fact, and they are to a certain extent rendered inadequate. It means that to a vast majority of men, whose knowledge of the world and universal history is small, some of the arguments cannot appeal with their proper force. True, Canon Row in his Bampton Lecture feels that the present-day system of Christian evidences would be of more value to an intelligent Hindoo theist than the older apologies, but such a man is not typical of the great number of rational beings to whom has been denied the knowledge of ordinary human history as well as the revelation of the True God.

The question for us then is, What is to be the apology most suitable for China? or, if possible, What shall be the system of apologetics with which to meet the attacks on the Christian faith which may be made sooner or later in this rapidly developing empire? The more one examines the present-day system of evidences, superior as they are to the evidences of earlier days, the more one feels the difficulty of the situation. How much of the reasoning and argumentation of the present-day apologetic really appeals to a Chinaman? There is so much in it that presupposes a ground-work of knowledge that we know does not exist in the Chinese mind.

The difficulties with regard to the presentation of a suitable apologetic may be classed under two heads: 1st, Difficulties owing to the limitations of Chinese knowledge, and 2nd, Difficulties arising from the character of the Chinese mind. Let us look at the first head.

I think it may be said of us all that the longer we live in China the more we realise the age-long isolation of these people, how completely they seem to have been cut off from the West and its influences. The difference between China and Europe is so great that it lends colour to the idea that all is

topsy turvy here and that the Chinaman is at the opposite pole of thought from the representative of the Caucasian race. Whilst Europe and Western Asia seem bound together in the possession of one common knowledge of events that have transpired, and of principles of thought that have found acceptance with all, China is in complete ignorance of the outside world. It is this which at the outset puts the historical evidences for Christianity almost out of court. Take the authenticity of the Scriptures, for instance. This is a question that all European students can appreciate, even though they are not experts. Any lay preacher can tell something of the continuous history of the West from the time of the Roman Empire when the Scriptures were written. He knows of the existence of manuscripts written in Greek and in Latin, and he accepts the findings of scholars versed in these subjects. But what does the average Chinaman know? He has a dim notion of the existence of such an empire as Rome, knows that Christianity has been the established religion of the West for a long period, but he knows little more. To speak to him of the testimony of the apostolic fathers, the witness of the several churches, is to take him out of his depth at once. Before you can give him proof of the authenticity of our New Testament, he needs proof that the history of the world in the West is what we state it to be. Take the question of miracles. We are supposed to believe in the miraculous in the Christian revelation, because of testimony which is proved to be valid and true. It is not always easy for us who have some knowledge of universal history to understand the grounds of validity and genuineness. Much more difficult is it then for the Chinaman, whose knowledge is so limited. Or take prophecy, another element that has entered largely into Christian evidences. Before we can give to the Chinaman any true conception of the value of this evidence he must first be assured that the Jewish religion was such as we state it to be. Now these are the evidences that at present are put in the background in the West on account of their complexity. If they are not the best kind for our present-day needs, they certainly are of little value out here.

Another difficulty with regard to historical evidences arises from the fact that China knows little about historical criticism. Everything that is recorded in the annals of this empire is believed to be true, and there seems to be no discrimination exercised between what is legendary or mythical and what is

really solid history. Now the present-day apologetic of the West has had to combat in a serious manner the charges against Christianity on account of its supposed mythical origin. It will easily be seen that arguments of this character would be deprived of their full force amongst a people whose history is partly legend and whose legends are history.

The Chinaman knowing little of outside history, is of course ignorant of the different systems of apologetics that have been used from time to time, and is therefore unable to appreciate any of the concessions made by unbelievers. Arguments that in the West have been completely ruled out of court, opinions, the holding of which would involve the literary and scientific reputation of Western scholars, would all have to be refuted here again if stress was laid on historical evidences. It seems to me that to a Chinaman the imposture theory would need as much combating as the latest fancies of up to date sceptics; the four great epistles of St. Paul would need to be established just as much as the Epistles of St. Peter.

What I have said up to the present has been in reference to historical evidences of Christianity which present-day apologists relegate to the background. Canon Row for instance proposes his line of argument on the grounds that "our beliefs should be based on facts which admit of some species of verification." This means that his system of apologetic is considered to be superior to the old one, because the evidence is more patent, and because it need not be confined to experts to appreciate its real value. This is true, and the masterly way in which he deals with the subjects makes his arguments unanswerable and quite sufficient to form an apologetic that shall last for all time. He instances the superhuman action of Christ in history, he shows the strong attestation of Christian origins in the monuments of the church, such as the Sabbath and the Lord's Supper. But do these arguments become any the more valid for a Chinaman? How does he know that Christ has energised in history to the extent shown by the modern apologist? What chance has he of learning the fact that all European history is coloured by the reality of Christ's existence? The modern apologetic on these lines is vitiated just as much as the older evidences, as far as China is concerned.

Another argument used by Canon Row is that the character of Christ transcends his environment, and shows that such a character cannot be the production of ordinary forces

energising in human life. The accepted principles of evolution cannot account for the origin of such a character amidst the limitations imposed upon it by Jewish fanaticism and credulity. Now this argument surely goes beyond the bounds of Chinese knowledge. Influenced as they are to-day by crude statements of the evolutionary theory, and accepting the ideas in so far as they can appreciate and understand them, an apology on these lines in China would entirely fail in its power to convince. Speaking of this we are reminded of the statements of some missionaries that the present age in China answers in many respects to the Deistic age which in England produced Butler and Paley. How far this is true the writer is not prepared to say; certainly this period of transition from the old Confucian orthodoxy to advanced Western thought is characterised by a crass materialism and an utter absence of theistic belief. Will not the old arguments of Paley serve? No! There may be the same scepticism as in his time, but there is not the same groundwork of knowledge necessary for the full appreciation of them.

So far we have tried to point out some of the difficulties in the way of making an effective apologetic that rise out of the limitations of Chinese knowledge. Let us now look at the other head, The difficulties connected with the character of the Chinese mind. Under this we included not only hindrances born of national idiosyncrasies but also difficulties that arise from the influence of Confucianism. The lack of knowledge of historical criticism has already been referred to. This is not merely owing to the seclusion of China, for she has her own history, but to the fact that the Chinese mind does not possess this faculty, or at least it is dormant. This makes an additional obstacle to the full appreciation of historical evidences. But a greater obstacle is to be found in the dual nature of the Chinese mind. How materialistic and sceptical the Chinaman is and yet how superstitious. To see him at one time we should think he is devoid of any belief in anything beyond that which appeals to his senses, and yet at another time he is credulous. He swallows all sorts of wonderful stories in which supernatural things take place, he believes in occult influences, and yet in certain regions of thought he is absolutely unbelieving. Some years ago the writer came to the conclusion that such a subject as the resurrection of the dead or the special resurrection of Jesus Christ would present few difficulties to a Chinaman. Why, on every theatre stage someone is killed

and then rises again soon after. Novels abound in resurrections. But now he is convinced that few heathen Chinamen would believe, and lately he has begun to doubt whether even some of our Christians really accept it. Perhaps it may be said that the Chinese mind is on a par with all heathen minds. This brings us to the point that the miraculous evidence for Christianity would be of little value as an apology. To us a miracle if performed before our eyes would most likely be evidence of the working of a Divine Being in nature, but to the Chinaman would only evidence some superhuman or magical agency with which he was not acquainted and would not prove to him the reality of a Divine Being.

In the early days of the Christian church attacks on the character and moral life of the Christians resulted in an additional evidence for the truth of religion they acknowledged. The early apologists pointed in triumph to the integrity and goodness of the professors of the faith, and showed how that a tree is known by its fruit. Only a divine religion could produce such effects in men's lives. This argument forms part of the apologetic of the present day, and is one that is increasing in evidential power as the days go by. But is it an argument that will come with all convincing power to the mind of the Chinaman? The Chinaman reads the outward actions. Confucius seems to have laid stress on deportment and the outward manifestation of character. So does Christianity, but it also concerns itself with motives. According to Confucian teaching may not a man's good action be the outcome of an unworthy motive? Is it certain that the imposture theory of the origin of Christianity, which present-day unbelievers so summarily reject, would be so directly repudiated by a Chinese? His bent of mind and intellectual training would not allow him so readily to see the utter incompatibility of witnessing to the truth whilst harbouring falsehood. Then again the Chinaman's ideas of renovation are based on the teaching of the Ta Hsioh, that is, moral regeneration is the outcome of the man's own will-power. To use as an evidence for Christianity the fact that a man's life is changed by an influence outside himself, is to beg the whole question. He needs first to see that man is incapable in himself of such a moral improvement.

Thus far we conclude that the future apologetic for China must lie outside the arguments already considered and centre itself round the person and life of Jesus Christ, leaving out,

however, the historical element. We have already tried to show that the average Chinaman will not appreciate the argument from the energising power of Christ in history. But what about Christ's person and teaching? Can we build on these a defence suitable to the conditions that obtain at the present time?

The self-evidencing power of Christ's person is one of the articles of the system of apologetics in the West. We find here, however, there are difficulties. In the early days of Christianity our religion lost some of its hold on men because it came to be considered as a system of doctrine, a philosophy, rather than the manifestation of a life. Faith, instead of a personal trust in the Saviour, became an assent to certain truths of revelation. On this account the apologetic of that day had to change its ground. Now the first difficulty here is the fact that in China the Christian religion is viewed from the same standpoint, a standpoint the outcome of Confucianism. We have all experienced difficulty in the churches under our care from this attitude. How many of our members come to "hsioh tao li," to learn the precepts and principles of our religion? Is it not a matter of concern to us all that they so seldom attain to the conception of a living trust in a living saving Jesus? The attitude of the members shows the attitude of the heathen. We need not enlarge on this; it is so patent to us all. An apologetic, then, based on the personality of Christ, will not as yet fulfil the demands of the time.

Another difficulty now presents itself—the question of personality. We are assured by Illingworth that no proper conception of man's personality was obtained by the human race until the revelation of God made in Christ. He points out that Christianity did in this what all philosophy had failed to do. Is it too much to assert then that if the sages of the West, such as Plato and Aristotle, had no proper conception of man's personality, neither Confucius nor Mencius had, and consequently the Chinaman of to-day is without it? Now the writer lays himself open to the charge of using the word personality in two senses, but we are not discussing psychology. The point is that in China no man really considers the personality of Confucius. His system of ritual and ethics, his precepts and maxims are all accepted and pronounced perfect, but the personality of the man himself is not taken into account. This is because it is an unknown quantity in the Chinaman's mind. Having no proper conception of the personality of a human

being, he cannot understand exactly what we mean when we speak of the personality of any particular man. If this is so how can we speak of the personality of Christ in connection with the Christian apologetic?

One of the strong points of the present-day apologetic is that the Man of Nazareth, Jesus Christ our Lord, presents to the world the highest pattern of virtue. This is admitted by unbelievers, and their only concern is to prove that it was the outcome of His natural genius. Let it be remembered, however, that the unbelievers who accept this are mostly people of the West. Are we sure that the Chinaman, with his deep reverence for the teaching of Confucius, will admit it? Can he, possessed as he is with the idea of the infinite superiority of the Sage to all other mortals, realise that Christ stands so far above? The difficulty here is heightened by the fact that men are not agreed as to the necessary combination of qualities requisite to form a perfect character. This has been a ground of contention with us in the West, many considering that certain traits in the character of Christ vitiate his perfectness. If there is lack of unity on this subject amongst people of Christian nations, is it too much to say that in China there will be even less agreement?

From the foregoing it may be seen that the writer does not think the apologetic for China must be based on the person of Jesus Christ. The proper elements will be found in His teaching. The defence of our faith in China will find its best vantage ground here. The method we adopt, however, will have to be different from that which obtains at the present time. Whilst having every sympathy with those who make "Christ and Confucius friends," agreeing with them that Christ fulfills all the best desires of Confucius, we are persuaded that the present method of bringing down Christian teaching to fall in line with Confucian ethics, to say the least, is not wise. It can only confirm in the majority of minds the idea that Christ and Confucius are practically equals. The proper method of apologetic will run on the lines of ethical teaching, because these are the lines on which Chinese think, even if they do not always act. Proper acknowledgment of all the good that can be found in Confucius' teaching must be made, a reverent and hearty appreciation of the great sage's precepts and principles must be rendered, but at the same time what needs pointing out is the *superiority* of the teaching of Christ, how it transcends even the best thought of the man

whom all Chinese and also many foreigners delight to honour. This method of apologetic can be pursued with greater ease at the present time because of the influence of Western thought which has turned the minds of many Chinese into the channel of comparative religion. At present the danger is that they may think all religions and all ethical teaching alike, no matter from what source it may have come.

An apologetic based on the superiority of Christ's teaching will of course involve the contents of that teaching. Here then we have Christian ethics and the moral law. There is great scope here for an able and earnest advocate of the Christian faith to lead the Chinaman from Confucius to Christ instead of as seems sometimes to be taking place, bringing Christ and Confucius into partnership. The moral law will of course lead up to a knowledge of God, the Father of our Lord Jesus Christ. The teaching will also bring into prominence Christ's estimate of Himself, and a proper conception of the God-Man will be obtained.

This teaching, as has just been hinted, involves the existence of the Father of Christ, who is the Eternal God and author of the Moral Law. What the Chinaman needs to-day is to know that there is a Divine personal being who claims his obedience to the law of eternal righteousness, one to whom he must be responsible for the ordering of his life. The apologetic on the lines mentioned, will lay stress on this and thus render the highest service that any specific teaching can render. This knowledge of God is especially needed in China both on account of the agnostic attitude of Confucius, who has certainly led the thoughts of his people away from this path, and also on account of the scientific assault on Christianity, something of which is known to the Chinaman, and which now, as in days gone by, is against the foundations of theistic belief. To recapitulate, our position is that there are many of the present-day evidences which are hardly suitable to China on account of the lack of general knowledge or from some national peculiarity, and that the apologetic to meet the needs of this people must be based on the superior teaching of Christ, who said: "the Words that I speak unto you, they are spirit and they are life." Let the Chinaman see that the content of Confucian ethics is a dim revelation of the will of God, but that it shines forth in its fulness in the teaching of Christ, infinitely superior, and because of its superiority, proving itself to be God's own Word, and also proving its author to be Christ the Saviour of the world.

How can Christianity best attest Itself to the Chinese Mind?

BY REV. D. WILLARD LYON, M.A.

THE line of argument in a debate is determined chiefly by two factors: the proposition to be proven, and the view-point of the minds whose assent is sought. It has not been otherwise in the history of Christian apologetics.

The prevailing thought of the day has always had much to do in determining the particular form which the defence of Christianity has taken. When the commonly accepted world-view was geocentric, when time was short and cause was conceived to be outside of and before effect, the ontological and moral arguments carried great weight, and man by his own reason seemed able to arrive at the Absolute. But as the world began to assume a relatively small place in the universe, and cause was seen to be not before and external to effect, but simultaneous with it and jointly concerned in it, the thinking mind was unwilling to declare with as much confidence as before what conclusions from nature regarding Divinity were justifiable and indisputable. "Natural" theology accordingly has come to occupy a secondary place in the intellectual defence of Christian faith.

This change in view-point has resulted in a corresponding change of attitude towards the whole question of what constitutes proof. Bishop Butler lived in an age when the miraculous was taken as proof of a supernatural presence. But the scientific man of the present day does not accept miracles as proof. If he does not declare them impossible, he is apt to regard them only as phenomena yet to be explained. He will never believe in Christianity because of miracles; some day he may follow in the footsteps of many and believe in miracles because of Christianity. But the line of defence has shifted. Christianity must submit itself to those tests which are commonly called scientific, if it is to win the assent of scientific men.

No less has there been a change in objective. Christianity is not one truth, but the union of many truths. The particular truth on which the defence has been set has varied from time to time. When the prevailing conception was the substance, self-existence or eternity of God, the proof was along the line of showing that Christ was of the same substance with the Father.

When power was regarded as the chief characteristic, supernatural exhibitions of this power were its proofs. As righteousness comes to be looked upon as the supreme quality of Divinity, the appeal is to the conscience, and the most direct proof is found in the life which Jesus as the revealer of the Father lived.

In the light of the history of apologetics in the West, the practical questions before us in China are: Has the Chinese mind become sufficiently imbued with the spirit of the West to make the scientific approach the best? and, What from the point of view of Christianity itself are its most direct and fundamental proofs?

In answering the first question we must not deal with the China which was, but with the China which is and is becoming. The rapid extension of the facilities of education, crude and superficial though they may be, and more especially the torrential inflow of a new literature, chiefly from Japanese sources, saturated with modern ideas and theories, right or wrong, point to the early domination of the Chinese mind by at least a quasi-scientific spirit. Christianity must recognize this and make sure that her defense is based on sound and not fallacious scientific principles.

At this point warning should be taken from the mistaken, though well-meaning, attempts of certain Christian thinkers who base a defence of Christianity on the results of science themselves. They have sought to deduce the truths of religion from the accepted truths of science. In doing so they have lost sight of the fact that the descriptive sciences have to do with material things only. The moral factor is to be found in man as a moral being. "If from a mechanical universe," says one, "we deduce religion, it is because we smuggle in what we take out." There can, of course, be no lack of real harmony between the truths of physical science and those of religion, for harmony is the presupposition and end of all enquiry. The Christian may, therefore, go to the physical sciences for illustrations and analogies of religious truth, but he must not expect to discover the religious truths themselves there. He may, and should, apply scientific principles to directing the religious thought of the Chinese whose faith he would win, but let him not deceive himself by supposing that he can prove his religion from the deductions of science. As well prove the practicability of an air-ship by experiments on a sea-going vessel; the two belong to different spheres. It will be fatal, not to say wrong

to base our apologetic on an illogical position. We may depend on it that sooner or later the Chinese mind, with its increasing grasp of Western thought, will detect the fallacy.

This brings us to our second question, What are the most direct and fundamental proofs of Christianity?

For the man who is willing to go the whole length of testing it—and this is what science demands for its truths—the best proof will lie in what he experiences of Divine power and love in his own heart. This was the proof Jesus Himself offered when He said: "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak of myself." It will satisfy alike the unlettered and the learned and will appeal with equal force to the occidental and the oriental. It is the only perfect test.

But what of the man who has not the "will to believe?" The writer knows of no clearer answer to this question than is offered by Dr. George William Knox in his scholarly lectures delivered before the Divinity School of Yale University in 1903.* Professor Knox's long experience in Japan in dealing with an oriental mind just awakening to the new thought, combined with his work as a teacher, have given him an acqaintance with his subject which demands a careful hearing.

Christianity as ethics, Dr. Knox points out, must both commend itself to the minds of men and be capable of being embodied in conduct. As Christianity is not identical with Christian civilization, nor even with the church, its best proof does not lie in taking these as examples of its fruitage; in fact they are often a stumbling-block, and Christ's teaching constitutes a constant protest against much that exists in them. The appeal must rather be made to the ethical principle of Christianity, which is love. This principle can be shown to satisfy the moral judgment of men and to be the practical rule for life. Not the acceptance but the rejection of Christian ethics is impractical. It is proved as we accept it as ideal and embody it in life.

But Christianity is more than ethics. Ethics may tell us what is right, but it does not always succeed in showing us how to get the power to do the right. Christianity as religion steps

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*The Direct and Fundamental Proofs of the Christian Religion. By George William Knox, Professor of the Philosophy and History of Religion in the Union Theological Seminary, New York. New York: Charles Scribners' Sons, 1903.

in at this point and offers to solve the difficulty. It tells us that the secret of power is in Jesus Christ. We have space to make only a few brief quotations from Dr. Knox to show the trend of his argument.

"It is not by chance," he says, "that Christianity centres in Jesus Christ, and that he is accounted God and man. For thus the highest expression of truth is found in a person. If God be Father and man be His son, if self-giving love for the highest benefit of others be the supreme principle of their common nature, then the religious and the ethical aspects of our faith are summed up in Him. His life and death reveal this love as supreme, and that is the final end of man."

"Christianity will be worthy of its profession as the absolute religion when its chief quest is not the solution of problems as to the ontological nature of God, nor His relation to the finite as Infinite, nor His position in a cosmological scheme of the universe, but the establishment of His kingdom and its righteousness. Then it can wait in faith for all these things to be added unto it. Its intellectual task is to set forth the ideal of service and to show how that ideal may be attained."

"The direct and fundamental proof of Christianity as religion can be only in the life and death of Jesus Christ as the revelation of the Christian God."

"The direct and fundamental proofs of the Christian religion are found already in those who, resting upon the Divine love revealed in Christ, find blessedness and peace; and, embodying the same love in their lives, serve their brethren."

In conclusion, let us remind ourselves that it is not enough to show the superiority of Christ's teaching over that of Confucius. Unless the Chinese rises higher than to appreciate the ethics of Jesus, he will scarcely be able to rid himself of his life-habit of divorcing faith from practice. He has not grasped the most fundamental truth of the Christian religion, until he sees that it means not a system of belief but a life. In the life which Jesus lived we shall find the primary proofs of our religion. And it will be in our lives as His proposed followers that the Chinese will look for the evidences of the truth of our claims regarding His life of perfect love,—the life which came not to be ministered unto but to minister and to give itself for the life of men.

The Apologetic of the Early Christian Church in Contact with the Heathen World

BY REV. W. NELSON BITTON

IN presenting in its Western theological form the teaching of Jesus Christ to our Eastern people there is a tendency to forget or overlook the striking fact that a most remarkable and complete inverse parallel is presented for the instruction of the modern Christian missionary by the Greek fathers of the first three centuries of our church history. The boldness and success with which Greek philosoply was confronted, seized, and made the handmaid of Christian thought, should provide for us in China to-day food for deep reflection. For the teaching of our Lord and the ethical system of China have at least as much in common as had the older apparently opposing forces. If then we may acquire the method and attain to the faith and zeal of the pioneer missionaries of the Cross in the threshold centuries of our era, we may hope also to approach the measure of their success. For while the onward march of progress has changed the face of the problem presented to the church, the method of thought has not changed, though it may have developed. And the need of the human soul, expressed alike in Greek and in Chinese thought, comes in the end to be the articulation of the final question of all human life, 'What must I do to be saved?' Intellectual problems, after all, take their rise in the interrogations of the soul, and there is no development of thought, howsoever modern its phase and form, that may not be moved to its depths by a voice that speaks effectively to the heart. The religious problem in China to-day is no vaster, and certainly no more profound, than was that of the Roman Empire under the sway of Greek intellect. The form and presentation of the message which conquered the spirit of that age is something the missionary student of to-day cannot afford to neglect. For, though the end in view and the solution of the problem stands unchanged, it is not enough to say, Preach Christ! There remains still the question, *How* shall one preach Christ? And this is the lesson that the missionary history of the Church of Christ is supremely fitted to teach.

It is from the writings of Clement, the most illustrious of the Alexandrian school (A.D. 180-220), that we gather in

greatest abundance examples of the methods of the apologetic, by means of which so many of the educated heathen of his day were won for the missionary's Master. The following extracts are all from the works of that Father.

From the Exhortation to the Heathen:

Why I beseech you do you fill up life with idolatrous images by feigning the winds, or the air, or fire, or earth . . . . or the universe to be god? It is the Lord of the Spirits, the Lord of the fire, the Maker of the universe, Him who lighted up the sun that I long for. I seek after God, not the works of God. Whom shall I take as the helper of my enquiry? We do not, if you have no objection, wholly disown Plato. How then is God to be searched out, O Plato? "For both to find the Father and Maker of the universe is a work of difficulty, and having found Him, to declare Him fully, is impossible." . . . . Well done, Plato! Thou hast touched on the truth. . . . Undertake with me the inquiry respecting the Good. For unto all men whatever, especially those who are occupied with intellectual pursuits, a certain divine effluence has been instilled. . . . . And let it not be this one man alone—Plato, but O philosophy, hasten to produce others also who declare the only true God to be God, through His inspiration, if in any measure they have grasped the truth. . . . . We must not either keep the Pythagoreans in the background, who say: God is one . . . . the author of all His own forces and works, the giver of light in heaven and the Father of all; the mind and vital power of the world; the mover of all things. For the knowledge of God, these utterances, written by those we have mentioned, through the inspiration of God. . . . may suffice for the man that has but small power to examine into truth.

From the Stromata:

"Philosophy the handmaid of theology."

Before the advent of the Lord, philosophy was necessary to the Greeks for righteousness. And now it becomes conducive to piety; being a kind of preparatory training to those who attain to faith through demonstration. . . . . For God is the cause of all good things, but of some primarily, as the Old and New Testaments, and of others by consequence, as philosophy. Perchance, too, philosophy was given to the Greeks directly and primarily till the Lord should call the Greeks. For this was a schoolmaster to bring 'the Hellenic mind,' as the Law

'the Hebrews,' to Christ. Philosophy therefore was a preparation, paving the way for him who is perfected in Christ.

"All sects of philosophy contain a germ of truth."

Since therefore truth is one; just as the Bacchantes tore asunder the limbs of Pentheus, so the sects, both of Barbarian and Hellenic philosophy, have done with truth, and each vaunts as the whole truth the portion which has fallen to its lot. But all, in my opinion, are illuminated by the dawn of Light (i.e., Jesus). Let all therefore who have aspired after the truth, both those who possess not a little and those who have any portion, produce what they have of the word of truth. . . . truth, much more powerful than eternity, can collect its proper germs, though they have fallen on foreign soil. . . . The Barbarian and Hellenic philosophy has torn off a fragment of eternal truth from the theology of the ever-living Word.

ON FAITH

Acknowledging then that there is a Providence, it were impious to think that the whole of prophecy and the economy in reference to a Saviour did not take place in accordance with Providence. Perchance one should not even attempt to demonstrate such a point, the Divine Providence being evident from the sight of all its skilful and wise works which are seen. . . . . And He, who communicated to us being and life, has communicated to us also reason, wishing us to live rationally and rightly. For the word of the Father of the universe is not the uttered word, but the wisdom and manifest kindness of God, and His power, too, which is almighty and truly divine and not incapable of being conceived by those who do not confess, being the all-potent will. But . . . . all do not attain to the perfection of the good. . . . If one expect to apprehend all things by the senses he has fallen far from the truth. . . . . Accordingly Plato says in the Epinomis: "I do not say that it is possible for all to be blessed and happy, only a few. . . . . But there is a good hope that after death I shall attain all." So Moses, "No man shall see my face and live." But "the pure in heart shall see God" when they arrive at final perfection.

THE KNOWLEDGE OF GOD A DIVINE GIFT

I cannot help admiring in every particular that divine utterance, "Verily, verily, I say unto you, He that entereth not in by the door into the sheepfold but climbeth up some other

way the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth." Men must then be saved by learning the truth through Christ, even if they attain philosophy. . . . . For there was always a natural manifestation of the one almighty God among all right thinking men. . . . . Far from being destitute of a divine idea is man, who, it is written in Genesis, partook of inspiration, being endowed with a purer essence than the other animate creatures. Hence the Pythagoreans say that mind comes to man by divine providence, as Plato and Aristotle avow, but we assert that the Holy Spirit inspires him who has believed.

THE APPREHENSION OF GOD UNIVERSAL

The Father, then, and Maker of all things is apprehended by all, agreeably to all, by innate power and without teaching . . . . No race anywhere, whether tillers of the soil or nomads, or even dwellers in cities, can live without being imbued with the faith of a superior being. Wherefore every Eastern nation, and every nation touching the Western shores; or the north, and each one toward the south—all have one and the same preconception towards Him who hath appointed government, since the most universal of His operations equally pervade all . . . . Rightly, then, the apostle says: "Is He the God of the Jews only and not also of the Greeks?" . . . And Malachi the prophet plainly exhibits God saying: "I will not accept sacrifice at your hands. For from the rising of the sun to its going down my name is glorified among the gentiles." And again, "Because I am a great King, saith the Lord omnipotent, and my name is manifest among the nations." What name? *The Son declaring the Father* among the Greeks who have believed.

A conclusion from the consideration of Greek Barbarian Philosophy.

It is then now clear to us from what has been said that the beneficence of God is eternal and that from an unbeginning principle, equal natural righteousness reached all according to the worth of each several race—never having had a beginning. For God did not make a beginning of being Lord and Good, being always what He is. Nor will He ever cease to be good, though He bring all things to an end. And each one of us is a partaker of His beneficence as far as He wills. *For the difference of the elect is made by a choice worthy of the soul and by exercise.*

CHRIST THE COMPLETION OF TRUTH

Rightly to the Jews belonged the law and to the Greeks philosophy until the Advent, and after that came the universal calling to be a peculiar people of righteousness through the teaching which flows from faith, brought together by one Lord, the only God both of Greeks and Barbarians, or rather of the whole race of men. We have often called by the name of philosophy *that portion of truth attained to through philosophy*, although but partial. So too what is good in arts, as arts have their beginning from God. "For the earth is the Lord's and the fulness thereof" says the Scripture, teaching that good things come from God to men. . . . . And, to speak comprehensively, all benefits pertaining to life, in its highest reason, proceeding from the sovereign God, the Father, who is above all, is consummated by the Son, who, says the apostle, "is the Saviour of all men, but especially of those who believe."

Diary of a Journey Through "East Tibet"

BY EDW. AMUNDSEN

(Concluded from p. 659, December number)

WE left Litang May 20th and arrived at Teotang (first courier station) or, as it is called in Tibetan, Garala-trong (Gara, pass-village). There is but one house here in this desolate region of bare rocks and snowy peaks. The elevation is 14,471. About dark a mandarin (juinliangfu) arrived at the same house with all his men and animals. He is to be stationed in Lhasa!!! How I wished I could have gone right along with him and see the land en route! He even promised (in French fashion) to take me along. He had seen much of foreigners and was open-minded and free. They told me at Batang of an official who had allowed a foreigner to go in with him just recently, who got into great difficulties with the Tibetans on the road and nearly lost his life over it. The truth of this statement I cannot vouch for.

The next day we crossed the dangerous altar "Garala," some 15-16,000 feet above sea level, upon which many lives and much goods have been sacrificed. The robbers hereabout are very daring. Chinese merchants are annually robbed of

several thousands of taels worth of goods on this pass. Not long ago the Amban himself was robbed and a French priest was even stripped of his clothes!

We escaped with only the ordinary discomforts of a high pass. That same day we got right down into the beautiful valley of Ranang or Lamaya, where a Dsongye is stationed with his soldiers. There is even a telegraph office in the place. I got very good lodgings in the fine house of a "Litang chief," who has or had his home here. Chao Erh-fong (the one who came in to stop the rebellion here recently, now acting Szchwan viceroy) thought this chief was involved in the Batang revolt and was transporting him, with many others, down to China, when he took poison and died at Shiolo. His wife then ran away, no one knows where, from their really cosy home at Ranang (the home of the goat, as the meaning is). Such is the fate of many who now suffer justly or unjustly on account of the Batang uprising which, no doubt, would have spread all over East Tibet but for the arrival of troops sufficient to quell it.

An old servant, his wife and mother-in-law were now the occupants of this deserted mansion. The mother-in-law was eighty years old, but she still took part in the house work, early and late, and spent her spare moments in revolving the prayer-wheel with much zeal. I wanted to photograph the young servant girl in her extraordinary dress, decorated with a conglomeration of beads, etc., from head to foot, but she would not consent to such mysterious jugglery.

The Litang women have a special hair-dress, not common in other parts. The hair is plaited into numerous plaits, possibly 100, which hang down the back and are fastened with silver clasps or otherwise gathered and fastened over the small of the back.

Two or three discs or plates of silver (if procurable), two inches or more in size, are also fastened to the hair—one on the crown and one on either side of the back of the head. Other ornaments are sometimes attached. A needle-case, purse, scissors and other household tools and implements hang in strings from the belt round the waist. The Tibetan women are hardy, industrious and amiable. They do most of the work in the house and on the farm, and that also with skill and cheerfulness.

It is the superiority of the Tibetan wife which keeps the immigrant Chinaman devoted to her and her fatherland, which latter is sometimes hard upon him.

Tibetan home-life is really beautiful. Everything goes so quietly and smoothly. They seem kind and considerate, often displaying great tenderness towards one another. They are on the whole very hospitable and kind to strangers. As to practical politeness and true courtesy the Tibetans greatly exceed the Chinese. Their manners in daily life are charming. One cannot but be pleasantly surprised at finding so much to admire under an unpleasing and unkempt exterior.

The next day we came over small passes and narrow transverse plains. I caught sight of two big wolves leisurely walking up a grass covered mountain. My horse was a poor one, so I dismounted and ran up the pass with my Mauser pistol. Near the top I found them lying, quietly surveying the land.

I seemed to be only about fifteen yards from the one when I fired, although my heart was working like an engine after a run up hill at an elevation of nearly 13,000. Strange to say the powerful bullet did not land where I intended, or the big fine creatures could not have galloped off as they did.

The one I aimed at had some difficulty in getting away, and the men said he was hurt, but he is no doubt still roaming about on the lofty peaks near Erhlangwan (second wolf curve) as the Chinese call the lonely courier station where we put up that night.

During the night we had a heavy fall of snow, and it looked as if we should be snow bound, but we set out, and after a long ride up a well-wooded valley we reached Rati, a village with some ten families, situate on the naked mountain side at an elevation of 13,563 feet above sea level. This spot has been made solemn and sacred by our dear brother, William Souter, of Peterhead, Scotland, going to rest here in the year 1898. He could scarcely have chosen a place nearer Heaven, but oh! so desolate and so cold there by the quiet murmuring stream of melted snow from the surrounding loftier peaks dressed in everlasting white; and yet, is he not purer and higher up still through the merits of the One he loved and loved to serve? He died—no, went to sleep while on duty; his body worn out with a fever he could no longer resist. He was journeying to Batang, where he hoped to work for the Tibetans. I was fortunate in getting a lama to show me where he was buried. There is only a little heap to mark the spot.

By the help of two Tibetans and a kind Chinese I built a mound of stones and turf over the grave. Of two pieces of

board which I was able to buy, after much search, a cross was made and then I nailed an inscription on it and erected it on the grave.

It was rather late by this time, but I got a couple of visible photos of the spot. Next morning I found that the inscription had been spoiled somewhat by the snow, so I nailed up a fresh one on a card-board just under the cross so that water cannot get to it. Taking my stand at the end of the grave I removed my hat and . . . well, as sure as the Lord answers that prayer we shall meet in the morning.

He used to shake hands with people in such a way that they felt it long after, and surely his grasp will not be less hearty then! All who knew Souter will love to think of this memorial act.

Next morning, the 24th, I had to leave two of my escort behind on account of snow-blindness and then we crossed the rest of the high pass and met the Nepaulese embassy on the other side on its way to Peking with the usual tribute.

They travel in great state with hundreds of Tibetans and a multitude of animals. What a cruel thing to exact such services and money from the people through whose districts they travel! Some must travel with them for half a month or so, and supply horses and yaks besides, and all for nothing! I learned several things from a Tibetan-speaking Nepaulese about the Chinese rule in Tibet and conditions along the road to China. After what he said—and he ought to know having held important positions in the Government—the Chinese have got the upper hand at last, and rule with unquestioned authority. (Thanks to the British.)

On May the 27th I entered Batang—that historical spot—after travelling along a beautiful valley used by the nomads and then over a high pass, on which I photographed my caravan in the snow, and down, down, down through woods and flowers, from 15,000 to 8,710 the elevation of Batang.

Just before reaching Batang I was shown the spot where "Amban" (Fong) was killed by the Batang lamas in the late uprising. A little nearer Batang is a long grave, where lie the remains of twenty of his soldiers slain at the same time.

It appears that this official wanted to reform the Batang monks by teaching them the art of war and wishing them to marry and so on; of course these things were entirely against the monastic rules. The monks then said he must be a for-

eigner and not one sent by the Emperor, or he would not come with such orders, and accordingly they told him that he would be killed. He was hiding in the palace of the Batang chief for some time. To get him out of there the lamas said they would not kill him if he would go back to China.

But when he set out for China the lamas were waiting for him, and killed both him and his soldiers in a narrow ravine about three miles from Batang. The rebellion then broke out and spread east and south and even far into Yunnan, ending in great battles and loss of much life and property. The lamas themselves set fire to the beautiful lamasery, so that the Chinese should not get any of its riches, and then, though scattered, went into hiding.

They first tried to kill all the Chinese and foreigners whom they imagined had anything to do with reform of any kind. Innocent people were butchered and the whole district was ravaged by the raving priests. What remained of the monastery the Chinese burned down, so that now only the ruins are remaining. Through these I was able to wander at will. Not long ago they would have proudly shut the gates in the face of a foreigner.

Batang is situated in the midst of a fertile plain two miles by four, enclosed by high, barrier mountains. A river comes down from the north and along the western range down to the "River of Golden Sand," six miles or so farther south. It is spanned by a wooden bridge from the lamasery to the monastic village on the other side. The town itself, with its 1,500 mixed population, looks very nice, the houses reminding one of the buildings in Calcutta, with their flat roofs. They are even plastered over with yellow clay and look imposing with their regular windows and big gates. The streets are quite good and the "high street" is supplied with running, drinking water.

I found nice quarters with a Tibetan family, where I stayed till May 30th. I called on the Mandarin, who received me well and sent me presents of rice and flour. Other people too commenced to do the same, thinking, I suppose, it would pay.

I was not able to sell books here, so of course I had to let them have them free. A Batang man, who helped me in the distribution, said I had better take the books home again, but by a little talk and patience I was able to give away 270 books

while I stayed at Batang. Though Batang has been worked by the Romanists for some forty to fifty years I was not able to discover any knowledge of the Gospel amongst the people. They have, no doubt, been hard to work amongst, having often sought the missionaries' lives (and taken them too), but they are now accessible and willing to listen. The Batang chief said repeatedly, before his murder: "O that the Gospel-hall people would come to Batang"! Whether he was only troubled about the uprising rather than his soul, no one can tell, but he was killed by the Chinese on account of the rebellion, so also the second chief, whose great palace has now been given to the Romanists.

I mentioned Chiamdo, etc., and asked about the possibility of going there, knowing full well what the answer would be. The Mandarin said that he had no power beyond the Batang boundary, and that I would need to negotiate with the Amban at Lhasa about it. The Tibetans are the only people on the earth with freedom to go where they like!

The farthest west I was permitted to go was Tsaka, or Yen-chin as the Chinese call the Tibetan salt district on the banks of the Mekong river, which I reached on June the 4th.

The first day we followed down the Yangtse river, which we crossed at Truanang the next morning and soon ascended the mountain country again and kept at an elevation of 12-14,000 feet till we descended into the Mekong basin, which is but 8,545 feet, where the village is situated. True we had a drop down to Dsong with an elevation of 10,000 or so, where we left the main road to Yunnan. I do not think I have travelled through finer Tibetan country than that from Truanang (or Yangtse) to Tsaka (Ts'a-k'a, salt mouth) on the left bank of the Mekong. It is very well peopled; the beautiful farms lying only a few miles from one another. The people are exceedingly nice and kind—more like central Tibetans, only simpler. Wherever I stopped for Oola or the night they gave me the best room and offered tea, dsamba and sometimes butter and cheese on my arrival.

Some of the farms are suitable for the cultivation of most things produced in Norway, while those at an elevation of 13,000 or so can only raise barley and wheat. I had some nice talks with the people and left books with them to read. I was glad to find that even ordinary lay boys were able to read. At

Gya-neh-ding I got a boy to read aloud the ten commandments. When he came to "Honour thy father and thy mother," etc., I asked him to read it again, and out came the grand old command in distinct, clear words so that all in the room could hear. I asked him if he understood, at which he suggestively blushed—his parents being present. On the road down from Gya-neh-ding we noticed a stone slab by the side of the road, with many round hollows in it and a small heap of stones on the top. This is a "men do" or medicine stone. The people use the small stones to knock loose some sand in the hollows of the sand stone slab and then lick or eat the sand thus loosened as a remedy against numerous ills.

The Tibetan faith in the power of medicine is almost unbounded, while they have little knowledge of it and still less proof of its efficacy. There are some splendid forests along this road. Tsaka puts out a great deal of salt and supplies all the country west of Tachienlu, practically, with it, the part supplied from Yen-yuen-shien omitted.

They take it right down to Wei-si. It is excellent salt, and the best of it is formed like icicles from the dripping brine, under the roof of caves, and is pure and white. Some of it (perhaps most of it) is made from brine carried up from deep caves on to the roof of houses or platforms, where it is evaporated by sun and wind; the latter blowing almost continually.

The village itself is scattered on a small plain about 300 feet above the river, and including the many hundred salt dryers down on the banks of the river the district is said to have 5,000 inhabitants. The Roman Catholics have a station here a little farther up the river. A captain is stationed here with about 400 soldiers, who one and all were greatly delighted to see me. I had no Chinese books left, but was able to leave God's Word behind in Tibetan. This is a good centre for mission work, being so far inland and in the heart of the salt district. A big lamasery stood over on the other side of the river, on a lonely ridge about 11,000 feet above sea level, but as the inmates joined the rebellion the place was reduced to ruins after some hard fighting.

A great number of run-away lamas are hiding in a big lamasery near the Yangtze river somewhere north of Atentse.

On June the 5th we set out for Atentse, following the Mekong river, but not along its left bank as I had imagined.

We had to climb up great mountains as soon as we left the Tsaka plain, and after crossing into Yunnan found comfortable lodging in a good Tibetan house—"Penyongo—" at an elevation of 10,533, where the fields still lay bare and untouched, waiting for the coming summer. I could see a marked difference in the people. They are tall and thin with slightly different features, but kind and simple, speaking a dialect of Tibetan scarcely intelligible to us. Next day we started off with men and women to carry our luggage and books along a sinuous road, up and down cliffs, sometimes along the face of cliffs overhanging the river. This kind of travelling lasted till we got near to Atentse, where we left the Mekong and crossed a high, beautiful pass to our left and then descended sharply to the town of Atentse.

On the road we met with nothing but kindness, though the people were eager for money, like the rest of the people I had to do with all along. A man travelling with oola ought, they think, to pay heavily for lodging and everything. But generally they "leave it to the man's honour" to give what he thinks fit. Some nights I was staying where the summer had come in power and the corn was ripe and partly reaped, while at Penyongo and other places fields were still waiting for the warm weather! This great variation in temperature and altitude makes travelling rather hard and dangerous. The population on both sides of the river is very considerable for such a mountainous district. High snowy ridges were seen on the other side of the river, hiding Central Tibet from view.

Tibet is truly a "snow-fenced kingdom," as they call it themselves, but the political fences with which Great Britain, China and Tibet combined, encircle this priest-ridden nation are a greater barrier and not fair to the people thus condemned to ignorance and darkness. May Britain soon see this!

I stayed in one very good house in Gesho, with nice upstairs rooms, fairly clean and light. Such a change after what I had been used to throughout most of the journey—sleeping in a room, the kitchen generally, with most of the family and my own men. The houses are generally much better here than they are east of Batang. In spite of their apparent wealth the young daughter of the Gesh family did not mind carrying my box for about fifteen miles over a bad road, though it weighed

possibly seventy pounds, and then she ran back again the same day with the rest of the carriers. How different to China and the Chinese women!

Atentse, or Gyu as the Tibetans call it, is situate in a narrow valley running south-east at an elevation of 10,644 ft.; boiling point 192'2. The town is just now rising out of the ashes to which it was reduced during the uprising of 1905, when the Batang lamas came down and burned the place, being helped by the Atentse priests, who were compelled to join them.

For some time they laid siege to the town and at last overcame and burned it, without loss of life, I believe. It is the Yunnan-Tibetan trade mart, similar to Dachienlu in Szchwan, only much smaller. It has perhaps 700 people—Chinese and Tibetan.

I had some difficulty in finding lodgings at first, but by official help I got a room in a Chinese-Tibetan house. The landlord had been travelling a great deal in inner Tibet and added considerably to my knowledge about the newly-discovered route from Yunnan to Central Tibet. He was most friendly and offered his assistance. He speaks Lhasa-Tibetan and Chinese well. I had several earnest talks with that man and really hope he will turn from his idols (whom he worships so well) to the living God. Soon after my arrival the Mandarin came to see me, and as he recognized me from Yunnanfu he invited me the next day to a feast, together with the gentry of the place. The commander-in-chief also sent me an invitation to a feast, but I could not wait for it. I stayed two days in Atentse and had a pleasant time. Even the Tibetans helped us in getting the remaining Gospels into the hands of the literati.

On the day of leaving the Mandarin came down to see me off, and he came in great state, specially to please me. The friendship shown by the official class gave me a standing with the people and will make it easy for future travellers or resident workers. The Catholic place in Atentse has not yet been rebuilt after the rebellion. They want the Chinese government to move the Hochin chentai to Atentse, which they (the Chinese) may consider unnecessary.

There is a good road from here to Gyetang or Chongtien, a big Tibetan centre and a much greater trade mart than Atentse even, but as I visited that town and the country to the

N. E. of Chongtien in 1898 I chose to take the road along the Mekong to Weisi (Weishi, as it is pronounced.).

I left Atentse on the 11th of June and reached Weisi on the 19th, stopping one Sunday at Kangpu (eight travelling days, and long ones too). The change from a cold pleasant climate like that of Atentse to the hot steamy basin of the Mekong was the main discomfort of the journey down to Weisi. The lowest altitude was nevertheless not below 5,800. The narrow valley becomes more and more populous as one descends, but the Tibetan ethnological boundary may be said to cross the valley at Bady or Bati. Below that place the Moso people predominate. They are of course intermixed with Chinese and Liso; the latter are now more confined to the mountains and are not so civilized as the Moso. East of the Yangtze the Tibetans live farther south; the country being much higher. Great numbers of Tibetans come down to the Kawa karpo (white snow) sacred mountain, between the Mekong and the Salwin rivers, near Tzuku, a Roman Catholic station. There is also a sacred mountain called by Chinese Ji-dsu-shan, N. E. of Tali, similar to the O-mei-shan near Kia-ting, Szchwan. The Roman Catholics have a solitary station west of the Salwin river. But most of their stations were ruined in 1905. There is also a small tribe in this basin called Lahma. The women have big silver balls; one on either side of the face, suspended by a chain slung over the head. The Moso chiefs, with whom I stayed, treated me well. They have adopted the Tibetan religion, or lamaism, and lamaseries are to be found even below Weisi. As far as it is known they are of the Nying mag-pa, or "red" sect—the orthodox, not the reformed branch of lamaism. They are generally more peaceable and quiet, though drunkenness is not uncommon amongst them. The reformed sect (gelugpa) is much more powerful and the adherents more bigoted and proud. The Bon, or pon sect is now nearly extinct.

Weishi has a Chinese (and Moso) population of nearly 3,000, and is situated in a fertile valley between high mountains running north and south. I was here in 1898 when the city was much more prosperous than it is now. It has passed through famine and lack of trade, but is now prospering again.

I left Weishi on the 20th of June, having disposed of my last Tibetan books in the city. The Litipin pass, east of the city, is frequented by Nutze robbers, so that people only cross

it on certain days, when soldiers are sent up to guard the pass. I had quite a number to escort me over, but I do not think there was much need for any. The pass is very steep on the west side, but has nicely wooded plains on the top and excellent grazing land at an elevation of 12,000 feet. In only three hours we ascended nearly 5,000 feet from Weishi to the top of the pass. Weishi is but 7,234 ft. above the sea.

The following day we got once more into the Yangtze basin, the third time on this journey. Here the valley is wide and populated with Moso and Chinese. On June the 24th I left the Yangtze at the "great bend" (Shogu), elevation 6,150 ft., i.e., about 500 feet higher than the Mekong on the same latitude. Shogu is a warm place in summer, and we were glad to get out of it on to higher ground. It is the second biggest village in this section of the Yangtze—Jytien being the biggest. From Shogu we ascended a beautiful pass clothed with trees and flowers, then went gently down to a beautiful, smiling lake in the open valley full of corn, wheat, etc., where we had our meal in the open as usual, and then came on to Juho, a market town at an elevation of 7,500 ft. I was now in the Mingja tribe region, which extends to south of Talifu.

This district is one of the most fertile and populous in Yunnan, as well as the most beautiful. What a splendid field for missionary operations! Likiang, Hochin and Chientswan would form splendid centres. Likiang is on a higher plateau and has a local dialect of its own. The Mingja have no written language, and use the Chinese characters. Many of them can speak Chinese, but many of them cannot. They are an industrious nation; the women folk will till the soil while the men go abroad as masons, carpenters, etc. Of this lovely district much has been written, so I will only say that I was glad to get into Talifu for a little rest and change on Saturday, June 29th.

We had a good deal of rain during this last part of the journey. Both my Tibetan helper and I felt rather seedy and kept fighting against the fever, which we were told at Atentse was unavoidable.

However the sight of friends once more, and two good revival meetings, in which twelve men and women of all ages stood up and asked to be prayed for, so stimulated me that I had no collapse. This is a new, glad sight for Tali, and the first fruits of a harvest earnestly prayed and laboured for by the C. I. M. workers there.

On the 2nd of July I set out again; this time for home and, though rather poorly on the road, arrived at Yunnanfu on the 15th July, glad to find that things had gone on all right under my wife's care, who had bravely held the fort during my absence.

Thus ended a long and varied journey of about five months —from February to July, 1907—through Chinese, Lolo, Moso, Miso and Tibetan territories, covering a distance of about 2,332 miles.

The present report is but an outline of what might be related, but it is sufficient to show there is still need for prayer on behalf of the still closed land.

Correspondence.

KEEP IN TOUCH WITH CHINESE THOUGHT.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In the November number is a most helpful and suggestive article by Dr. Garritt "On Keeping in Touch with Chinese Thought." Some of us "older missionaries" would greatly benefit by such studies as he suggests; and it is to be hoped that all the younger generation will profit by the good advice. Dr. Garritt says: "If we compare our attainments in Chinese with those of Chinese youth in English, we shall probably fail to measure up."

At one of our large public schools in England there are three Chinese lads who certainly have not been learning English for ten years. I have just seen the term report of their form, and these lads take *first* place in Scripture, English history, and English literature; second place in several other subjects, and in *none* are they anywhere near the bottom of their form.

Yours,

Lausanne. E. H. E.

IS CHI-TU CHIAO "PROTESTANT" CHRISTIANITY?

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: One of the most respected missionaries in China has pointed out to me in a letter that the opening sentence of the Chinese translation of the Resolutions of the Centenary Conference states that "Christianity has been in China for one hundred years" (基督聖教流行於中國歷百年矣) and adds, "The translators by taking Chi-tu Chiao to stand for Protestant Christianity, it seems to me, have committed the gravest error. There is no word left for Christianity. I see not how history is to be written without such a word."

No one would wish less than myself to criticise the work of the translators of the Conference Resolutions, which has been so excellently performed, but this is a case where the interests of history and literature, as well as of Christian unity in its larger sense, require that a protest should be made.

One imagines that the translators were endeavoring to escape the use of Ye-su Chiao, with its un-Chinese use of the personal name of our Lord, when they adopted Chi-tu Chiao as the designation of Protestant Christianity, for they surely cannot have been unmindful of the fact that Christianity was in China before Robert Morrison, both in the Nestorian and the Latin form, and that there are Christians of the Greek church in our midst. However the term came to be so narrowed it ought not to pass unchallenged.

What I would urge, and I think there will be many who will agree with me, is that to adopt Chi-tu Chiao as the equivalent of "Protestant Christianity" or "the Reformed Churches" is, in the first place, to deprive us of any general term for Christianity, and in the second place to indirectly stigmatise Chinese Christians who are not Protestants as no Christians. In the interests of the correct use of language, and in the far greater interests of charity, we shall be making a serious mistake if we allow any such use of terms to become current.

F. R. GRAVES.

St. John's University,
January 8th, 1908.

HOW TO MAKE AN OVEN.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I have just been making a baker for the cook; it was made out of a kerosene tin, and it took me about an hour and a half to make it. The first one I ever saw came into existence about as follows:—

I had gone down the river from Shaowu about eighty miles, expecting to be gone from home two or three weeks, and after I had got well settled in a chapel my cook came to inform me that he had forgotten to bring along a baker. Now it may seem irreverent to suggest the help of the Spirit in such a matter, but there flashed into my mind a plan for a cheap, light, handy baker. I told the cook to get me a kerosene tin and five feet of wire, which he did. I cut a round hole centrally in one side of the tin, about five inches in diameter, and this was all that was needed to make the bottom of the baker. Next I cut out one end. Then I made three holes with a Chinese awl lengthwise in each side of the tin and about four inches apart and one-third way up between the top and the bottom of the baker, and through these holes I strung a wire back and forth, using for this about forty-five inches. Then I punched two holes in one edge of the end piece that I had cut out and two holes to match in the corresponding edge of the tin from which it had been cut, and through each pair of three holes I ran a bit of wire and bent it round to form a not very tight ring, and thus I had a door for my baker. At the upper opposite corner from these hinges I punched two holes parallel with the side of the tin and about an inch apart, and through these I ran a bit of wire about five inches long, and then I bent about an inch of the forward end down over the door for a catch and the other end I bent forward and down to the tin and then bent the end upward for a handle to the catch. The shape of the wire, after bending, was about like this:

The

piece of tin which I had cut out of the bottom was laid inside on the cross wires to protect the bottom of the bake-tin from the direct heat of fire.

In use the baker was set on a small Chinese *lu*, over a good charcoal fire. It baked quickly, evenly, and with a small consumption of fuel; and for a small family it is as satisfactory as anything I know of as a substitute for the bake oven of a good cook stove. One will last for several months, and when it gives out, my cook usually makes a new one without any help from me except the loan of tools. But this time he happened to be away on important family matters and his substitute came to me to make the new one.

Fraternally yours,

J. E. WALKER.

SHAOWU.

CHILDREN'S SCRIPTURE UNION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A year ago, as Honorary Secretary for the Children's Scripture Union (in China) in connection with the Children's Special Service Mission, I mentioned in the RECORDER the desire of a number of missionaries that a course of readings should be issued which would be confined entirely to the New Testament, especially for the benefit of native members who only possessed a copy of the New Testament. The replies received were too few to form a sufficient guide as to the advisability of having a New Testament course in addition to the regular Scripture readings.

It has been thought advisable, however, to again attempt a New Testament course and to issue a request that any one interested send for a free copy to the undersigned, indicating an opinion as to the necessity for such a plan being pursued. The course begins with the Chinese New Year, 2nd February, 1908, and goes on to the end of the Chinese Year, 21st January, 1909. The same method has been followed as before, using the same portions as we have in the regular list when it gives readings in the New Testament, and filling up with other New Testament portions when Old Testament books occur in the regular list. It has been found necessary to vary this somewhat so as to avoid breaking a book into two parts. But still, while friends are reading the New Testament in the home lands, India, Africa, Japan, and elsewhere, our Chinese brethren and sisters will be reading as nearly as possible the same, and, in the great majority of cases, exactly the same portions.

For those who are unacquainted with the regular course we would explain that it takes us through the Scriptures in five years; 1908 being the fourth year of the present five years' course. In each year we have two of the Gospels, some of the Old Testament Historical Books, three or four of the Prophetical Books and two or three of the Epistles. The Acts of the Apostles, and some of the Psalms, are read twice during the five years. In the New Testament, with slight exceptions, the whole of each Book is read; in the Old Testament Books the most suitable portions are chosen. Of many Old Testament chapters only a part is taken, that the portions may not be too long;

but elder members, if they have time, are encouraged to read the verses omitted.

In general an Old Testament and a New Testament Book are read alternately. The Psalms, which throw so much light on other parts of Scripture, are interspersed between the Books.

As many of the new missionaries now on the field have at home participated in the seaside services of the Children's Special Service Mission, and thus become interested in the Children's Scripture Union, we trust they will interest their new Chinese friends in all that the C. S. S. M. stands for; and we would take this opportunity of suggesting to older workers who have not identified themselves with the Children's Scripture Union the possible gain to themselves and their native friends in the stimulus given to their own regular daily reading of the Word of God and the comfort and help received in being prayerfully linked on with so many hundreds of thousands of daily readers all over the world.

Yours truly,

GILBERT MCINTOSH.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface is excellent.

德華明望報. *The Chinese Christian Fortnightly*, Hongkong.

We have received the first number of this new venture. It is issued by the Berlin, Basel and Rhenish Missions in South China, Rev. I. Genähr, editor. The paper is not intended to be a rival of others, but is part of a movement to draw the three missions closer together and acquaint them with one another's work. There are thirty-four pages of interesting matter, booklet size, and the subscription price is one dollar per year. In the announcement of policy 教民 is used. It almost seems as if we could not get on without that term. Though objectionable, there seems nothing better to put in its place.

耶穌教聖識開釋備考. 1904. Methodist Press, Foochow. Pp. 82.

天演論書後. 1907. Methodist Press, Foochow. Pp. 218.

民教冤獄解續編. 1904. Methodist Press, Foochow. Pp. 178.

民教冤獄解續編補遺. 1906. Methodist Press, Foochow. Pp. 180.

The foregoing four books are by Mr. Li Ch'un-shêng, a Fukien Christian, now in business in Formosa. He issues them at his own expense, and anyone wishing copies can have them free from the C. L. S., 44 Boone Road, by paying the postage. The author has sent several boxes free. The first goes over various prophecies in the New and Old Testaments and shows their fulfilment. He urges in his preface that 'prophecy' is not 預言, but 識語,

and 'fulfilment' is not 應驗, but 成. Those who wish to study Yen Fu's Huxley will find it reproduced in the second book, with the author's criticisms after each section. The third volume is made up of four sections, dealing with Modern Science, Darwinism, Origin of the Race, Chinese Race, reproduced apparently from the columns of the 新民叢報, now under official ban; the author's critique follows each section. The fourth volume ranges over fifteen topics of present-day interest, e.g., the Russo-Japanese War, Exclusion Act; but Darwin and Spencer and Huxley appear to crop up everywhere in this man's writings. Here are a few of the terms we must all get to know: Evolution, 進化 or 天演; Natural Selection, 淘汰, 天擇; Survival of the Fittest, 優勝劣敗; Struggle for Existence, 物競, 强存, 弱亡; Environment, 境遇; Development, 發達; Variation, 變化; Species, 種類; Origin of Species, 物種原始; Influence, 激力; Darwin, 達爾文; Spencer, 斯賓塞; Huxley, 赫胥黎; Philosophers, 哲學家; Religious World, 宗教界.

山東地理問答. A Geography of Shantung. By Mr. Liu Shu-deh. On sale at Presbyterian Mission Press. Price 35 cents.

This little book deserves notice as the first of a class. It is sure to be followed by similar works treating of other provinces.

Intended for the use of schools in Shantung, the wealth of information which it contains is put in the best form for teacher and pupil. Not merely does the question draw attention to important points, it enables the teacher to gauge the knowledge of the student.

So full and minute are the contents that every school in the province would do well to make it a text-book.

The earliest work of the kind is the Tribute of Yu, a part of the Shuking, in which the soil and productions of each region are described. Until recently students were required to commit that antiquated rubbish to memory! They may now lay it aside so far as Shantung is concerned and take instead the book of Mr. Liu, a graduate of the College formerly at Tengchow, now Union College, Weihsien. Missionaries and merchants, whose sphere of activity is in that quarter, will also do well to consult Mr. Liu as to the resources of his native province. That province is the holy land of the Empire, containing the tombs of most of its ancient sages and the scenes of most events in its ancient history.

W. A. P. M.

托氏宗教小說. Tales of Tolstoi, by Rev. I. Genähr, Rhenish Missionary Society, Hongkong. Printed at The Fukuin Printing Co., Yokohama. Wên-li. Maopien paper. Pp. 202.

Tolstoi first attracted the attention of Rev. E. F. Gedye, who gave us "Where Love is, God is," and "Until Seventy Times Seven," both in mandarin, and issued by the Hankow Tract Society. Now Mr. Genähr gives us twelve tales by the Russian prophet, from R. Nisbet Bain's Tales from Tolstoi. At least one, if not two, were done before by Mr. Gedye. We wish these also were in *mandarin*. The titles are as follows:—Master and Man, How the Little Demon earned his stolen Crust of Bread, Where Love is, God is, The Candle, Neglect a Fire and 'twill overmaster thee, Two Old Men, What Men live by, God sees the Right,

though He be slow to speak, The Grain that was like an Egg, Three Old Men, the Godfather, and another omitted in the preface. The late Pastor Wang Ping-k'un, author of "Christ and Confucianism" (C. L. S.), wrote the preface, quoting the examples of Chun Yü-k'un, Tung Fang-so, Chuang Tzu and Lieh Tzu to justify the clothing of great truths in light garments (小說). Mr. Genähr himself tells us something about Tolstoi and fears the Chinese do not believe anything good can come out of Russia. Let them read these stories and they will almost forget Manchuria. At the same time he warns his readers that some traces of Catholic and Greek church doctrine are found in the stories. Would it not be as well to eliminate these elements, giving due notice in the preface? The use of 阿誰 betrays the locality of the writer. A very striking, if not handsome, portrait of Tolstoi in peasant dress is given as a frontispiece.

L. Richard's Comprehensive Geography of the Chinese Empire and Dependencies. Translated into English, revised and enlarged by M. Kennelly, S.J. Shanghai: T'usewei Press. Price $5.50. Special rate to missionaries. For sale at the Presbyterian Mission Press.

It is impossible in the limits of a Book Table notice to adequately review all the features of the encyclopædic work before us. In giving a physical and political description of China and her dependencies many authorities have been consulted and many topics germane to the subject touched on. In this comprehensive survey no important associated topic, so far as we see, has been lost sight of. Yet the work is more than a compilation; the arrangement and working up of the literary matter having been so admirably thought out and executed that there is no evidence of patch work.

In the plan of work we first have the Physical section, in which the information is grouped around the three great basins of China—the Northern, around the Yellow River; the Central, around the Yangtzekiang; and the Southern, around the West River. A general outline of each region precedes the description of the provinces. Somewhat unfortunately, but with advantages of its own, this arrangement provides for treatment separately of the coast line which extends along no less than six provinces. In this section we gain valuable information with regard to coast winds, monsoons, cylones, etc.

In the Political section the following topics are succinctly treated:—The government and administration; the people, their language and religions; military and educational matters, agriculture, industries, trade and commerce, railway, postal and telegraph departments, etc. A terse but valuable account is appended of the rise and progress of the Empire down to the edict of 1905 abolishing the old style of literary examinations, and the later steps with regard to the Commission to Western countries, the suppression of the opium habit, etc.

Possibly it is in this section that we see the difficulty of treating great and complicated problems in a condensed manner. The author admits that the character of the Chinese is as hard to decipher as the language; and straightway proceeds in a pithy and graphic style to sketch in the features of a great figure on a small canvas.

A suggestive feature to the student is the space given to the References, which are wide in their range and indicate the vast bibliography available on things Chinese. Many references are made to the volumes of the RECORDER and to missionary authors. A list of the cities, towns and open ports; a copious index; forty-two sketch plans, geological maps and diagrams; a large map of China and three smaller ones showing physical and political aspects, the Hupeh plain and the lower Yangtze basin, are some of the good things for which we have only space for bare enumeration.

To the author and translator we offer hearty congratulations on the completion of a most useful work. Very suitably is it dedicated to all those who take interest in the progress, welfare and prosperity of China.

G. M.

A RETROSPECT OF SIXTY YEARS.

By the Rt. Rev. Bishop Moule, D.D. On sale at the Presbyterian Mission Press. Price 40 cents.

There are a few distinguished members of the missionary body in China who by the quiet and effective devotion of their missionary service, as well as their consistent brotherly love, have not only been honoured by but have also endeared themselves to the hearts of their fellow-workers. Bishop Moule is preëminently such a missionary, and these few glimpses of his long years of Christian life and service will appeal to the more than sympathetic attention of very many.

It is not expected from Bishop Moule that in such a work as this he should use the broad brush and the vivid colours which some of our senior brethren wield so effectively in their missionary literature. His is 'the harvest of the quiet eye,' none the less inspiring in its record because it restricts itself to work that the writer is personally in touch with and events in which he has played his part so unobtrusively and yet with such effect. The advance of the C. M. S. missions in Chekiang and Kiangsu must always be connected with the name of the Moules, and it is well that this narrative should have been published that all may know something of the spirit and method of its accomplishment. Beginning with his life in the quiet Dorsetshire parsonage which sheltered the youth of a family of boys whose record in the service of the Church of their fathers in the last two generations it will be difficult to parallel, we are told of the conversion, the university career, the home service and the departure for China, which took place in the year 1857. He tells us that he named China as the country to which his thoughts had turned in thinking upon a missionary career by what he "wrongly imagined to be the prosaic and unromantic nature of the people and the country." The advent of the Taiping rebels to Chekiang in 1858 (the year of his settlement in Ningpo) and the course of this rebellion during a number of succeeding years gave the young missionary reason for reconsidering this estimate of the Chinese. It was in 1864 that Mr. Moule attempted the settlement in Hangchow on behalf of his mission; in the following year premises were rented, and from that date the history of his work is centred chiefly in that city. In 1880 Mr. Moule was ordained to the bishopric of Mid-

China, and on his arrival in Shanghai in 1881 took possession of the episcopal seat formerly occupied by Bishop Russell. That he has held for twenty-six years.

The venerable Bishop's review of some of the changes that have come over Hangchow since he first occupied it and his comments thereupon, are of more than local importance and sufficiently weighty, especially having regard to their source, to deserve quotation at length. He says: "When I first found in 1864 what has proved to be a home, if anything below the sky deserves that holy name, China had been convulsed from end to end by the Taiping upheaval. She had been glad to borrow help with one hand from the Western powers against the domestic foe, while with the other she strove to keep those powers at bay. Yet then, and for full thirty years more, she was the unchanged China still. As I aproached Hangchow in that distant year the great suburbs on the river and the canal were practically obliterated. . . . Much more than half the city lay in ruins. In the thirty years down to 1894 the wounds of Hangchow had nearly all been closed, and of many the very scars had disappeared. And it had been done with as little as possible of deviation from the time-honoured rules of Chinese architecture and embellishment. . . . . The novelties that pain us are due chiefly to the past dozen years. And these obtrusive novelties betoken, I think, all too accurately the change and the character of the change that has come over Hangchow society chiefly during the same short period. When I wrote in 1889 I hazarded the prophecy that I at any rate should not live to see the end of the great National system of Competitive Examination . . . . . My prophecy has failed. . . . The great educational system that goes with it had its faults, and the Confucian ethics have their deficiencies, but for the mass of the people at present it is Confucian morality or none, since whatever else is accepted from the West by way of education, it does not embrace our, that is to say, the Christian morality. . . . Hence we have the sad and unpromising phenomenon of the eager pursuit of some branches of European and American education, while we are assured that Englishmen and Americans are, less noisily perhaps, but more cordially hated than ever. And it is on this account that I long far more than I used to do to see the church in the West, under whatever denomination, roused to the duty of a really generous expenditure of her money and of her best-equipped sons and daughters on the effort to seize the critical moment, and, if it is yet possible, offer to the Chinese everywhere the best and most thorough intellectual instruction in schools conducted on confessedly and thoroughly Christian and Scriptural principles. I confess to the fear that high as our aims have always been in the colleges and medical schools we have been enabled to open, the results have not corresponded to our aims. Good scholars and mathematicians, good schoolmasters, good doctors, have been produced, but if I am not mistaken the earnest and educated evangelist and pastor, the medical missionary, is as rare as he was ten years ago; rarer perhaps in view of the widening field and the multiplying flocks. Am I mistaken in surmising that the teaching force has been inade-

quate, not certainly to impart skill and scholarship, for they are in evidence, *but at the same time to impart character* and at the same time to encourage whole-hearted spiritual devotion by example?"

The air of comprehensive charity and Christian fellowship with which we have been wont to connect the name of the venerable author of this Retrospect breathes through the whole of these recollections. We are assured that, only too slight as these are, their perusal will prove inspiring, revealing as they do the patient and steady labour through a long life-time of a singularly devoted personality to whom the service of his Lord has been an increasing joy.

W. N. B.

Jesus Christ and the Social Question. An Examination of the Teaching of Jesus in its Relation to some of the Problems of Modern Social Life. By Francis Greenwood Peabody Plummer, Professor of Christian Morals in Harvard University. New York: The Macmillan Co., 1906. Price, Gold $1.50. From the General Committee, Y. M. C. A., Shanghai, Mex. $3.00.

The radical and more ethical nature of modern socialism, as compared with the past, is an indication of the real progress which the race is making. At the same time a chasm has developed between socialism and Christianity, which is due to a misinterpretation by the socialist of the real nature of Christianity on the one hand, and a failure of the Christian to live up to the social principles of Jesus on the other. To study these principles, therefore, is of commanding importance to the Christian. It is to this study that the author invites us.

Three characteristics, he says, are fundamental in the social teaching of Jesus: its view from above, its approach from within, and its movement towards a spiritual ideal. Jesus had the wisdom which gave him a wide social horizon, an interest in the individual which meant social power, and an idealism which provided an unchanging social aim.

These three principles are shown to have peculiar adaptability to the present-day dangers of the socialistic movement. In absorption in details there is a tendency to narrowness which finds its antidote in the larger horizon of Christ's social instruction. In the multiplicity of schemes and organizations there lies a very real tendency to externalism, which is met by the individualistic character of Jesus' teaching. In the materialistic outlook of the social discussion is involved a lack of spiritual purpose which is fully supplied by the spiritual ideal which Jesus keeps constantly before Him.

After an elaborate introduction along these lines, to which one-third of his book is devoted, the author proceeds to discuss, in the light of Jesus' teaching, four particular phases of the social problem, viz., the family, the rich, the poor, and the industrial order.

The same keen discernment of underlying principles, which is so characteristic of the first part of his book, is manifest in the more detailed study of the later chapters. For instance, in the discussion of the teaching of Jesus concerning the rich, he shows that Jesus sometimes spoke as if wealth were a trust to be used, and sometimes as if it were a peril to be escaped. The apparent contradiction is removed by pointing out that the "deceit-

fulness" of money lies in the fact that, at first one's servant, it may at any moment become one's master. Jesus gives us therefore two solemn alternatives from which to choose—the mastery of wealth, or the abandonment of it.

In discussing the industrial order, he states the difference between the teachings of the modern socialist and of Jesus to be that "the aim of the one is to make the poor rich, and the aim of the other is to make the bad good." And again, "according to Jesus, the root of the industrial question is not in conditions but character."

In his closing chapter the author shows how the social forces, like the physical, are correlated and how they constantly interact on each other. Not only so, but they all are expressions of an underlying social energy which for its moral tone is dependent on the teaching of Jesus. To those who are trying to follow in the footsteps of this Teacher comes the call to be—not the repositories of doctrine—but the dynamos of social power, of which the present age stands so much in need. And the application to the missionary is aptly put in a sentence near the close of the book: "Many a man can teach Christian doctrine to heathen listeners, but only a life which has been hid with Christ in God can communicate to heathen lives the spiritual energy which proceeds through Christ from God."

D. W. L.

A Critical History of Unbelief in the Nineteenth Century, by Professor Sheldon. Eaton and Mains, N. Y.

The contest with paganism in China is by no means over, but forces are actively at work, other than evangelical Christianity, that are sure to be fatal in the near future to the grosser forms of idolatry and superstition. Every modern teacher, author and editor is, in this sense, a missionary. The enemy to the Christian faith that is most to be feared, and which calls loudly for a literature to meet it, is the agnostic materialism and other phases of unbelief in the Christian revelation so prevalent during the last century. Agnosticism has almost captured the student class of Japan. The fifteen thousand Chinese students in Tokio are sure to imbibe it along with their modern education. They will think it is the latest Western learning. Already these books are circulating widely in China, and no doubt the poison is just beginning to work.

The missionary can no more afford to ignore this important change of front in the Chinese opposition to Christianity than he could wisely disregard the Chinese Classics in the recent past. He must fortify himself to meet these young fledgelings in philosophy on their own ground and answer their objections. Especially is it important in view of the danger our Christian young men are in of being swept away by plausible arguments which they are not able to meet. These skeptical books will fall into their hands. They will become unsettled in their faith. Happy is that missionary teacher who holds so firmly the confidence of his pupils that at such times the perplexed seeker after truth among his students comes to him for aid. But how are they to be dealt with? The time is past when we can speak *ex cathedra* and settle all such questions by our *ipse dixit*. On the other

hand, there are few missionaries who have the time or strength to wade through the maze of Spencerian philosophy, positivism, the destructive criticism of Strauss and all the rest of it, and then take up the various answers to these men, as they have appeared in bulky volumes from time to time.

It really seems like a special providence caring for the interests of the missionary work in China, that there should appear at this time a volume from the pen of Professor Henry C. Sheldon, of Boston University, that contains within four hundred pages practically the whole of the pros and cons of every important phase of this subject, set forth clearly in the title: "A Critical History of Unbelief in the Nineteenth Century."

Professor Sheldon is singularly well qualified for preparing a work of this kind. His judicial temper leads him to state with admirable fairness the arguments of the men with whose position he does not agree. With his habit of patient research he has gone into the whole subject most thoroughly and has given the salient points of every system of scientific unbelief. This is all done with remarkable brevity and clearness, as well as justice to the various authors. The writers themselves could scarcely take exception to his statements of their teaching. In his replies to the various anti-Christian arguments he is no less judicial. There is no intemperate railing, though his keen rapier finds the joints of their harness, and when he ceases you feel that the foe has been silenced, if not slain. Professor Sheldon is thoroughly modern in his scholarship, but that makes him none the less evangelical in his faith. He holds tenaciously to the essentials of the Christian faith, which are few, but vital, and he defends them with irresistible and convincing logic.

It is the writer's conviction that no missionary in China today can afford to be without this book, and that none of us can better employ the time that it will take to give it two or three careful readings. If it has a wide circulation amongst us in English, surely some one, qualified to do so, will be moved to put it into Chinese. This would require not only a very high grade of Chinese scholarship but an unusual type of philosophical mind, that is not only able to understand the writer but to make the author's thoughts his own. It is far more probable that the ideal book in Chinese upon this subject will be obtained by a first class translation of this book than that both the work of original composition and the putting into Chinese can be done by the same writer; for it is not likely that any one whose life has been expended in becoming a Chinese sinologue will be as well qualified for the work of research and composition as is Professor Sheldon.

He wrote a special treatise on theology, which Dr. A. P. Parker is translating.

W. N. Brewster.

Calendrier-Annuaire pour 1908. (6e Année). Price $1.00. Shanghai: Imprimerie de la Mission Catholique a l'Orphelinat de T'ou-sè-wè.

We have again been favored with this Almanac. We have enjoyed looking over its pages. It continues to improve in both quantity and quality of information given. We find in it, beside the usual calendars, much astronomical, geographical, and sta-

tistical information corrected to almost the date of issue; also many interesting charts; tide, mathematical, exchange and other tables. A very valuable addition is a list of the offices of the Imperial Postal Service and the Imperial Telegraph Administration, giving the spelling recently adopted by those services.

For those who read French this almanac provides 260 pages of very valuable information. Those who desire it to reach them early should, of course, order it in advance.

H.

China Centenary Missionary Conference: Addresses Public and Devotional. Published by the Conference Committee. Shanghai: Methodist Publishing House and Presbyterian Mission Press. Price $1.25.

Not the least interesting of the three volumes published by the Conference Committee is the book now before us. The "Century of Missions" gives us valuable details for a history of Protestant missionary work in China. The "Records" deal with our present problems and offer some well-considered suggestions for their solution. In the "Addresses" we have a more personal note—words of encouragement from experienced workers, exhortations to fresh consecration, and challenges to bolder service.

The Editorial Committee have done their work well and the publishers have produced a volume in every way equal to books published in Europe or America.

The addresses naturally fall into two classes: (1) Those delivered to the general public at the Town Hall meetings, and (2) Those prepared more especially for the devotional services. The former occupy some 123 pages, and the latter about half that number.

Those who heard Dr. Arthur Smith's survey of the past hundred years and Mr. Pearce's lecture on Robert Morrison will be glad to have them in this convenient form, whilst those to whom the privilege of hearing was denied, can now share the pleasure of their more fortunate brethren. Dr. Smith's lecture loses nothing by being printed—his firm grasp of the subject, his illuminating exposition, and the sparkle of his style are all in these pages and make them delightful reading. Mr. Pearce's noble tribute to Morrison deserves the careful study which can now be given to it; for it is not merely a restatement of well known facts, but an appreciation of the mind and spirit of a man in every way worthy of the honours that has been done to him in the recent Centenary celebrations.

Following these lectures are addresses by Dr. D. L. Anderson, Sir Alexander Simpson, and Bishop Bashford on "The Influence of Christian Missions on Chinese National Life and Social Progress"; by Rev. Frank Lenwood on "The Motive and Object of Missions in the Light of Present Conditions"; by Rev. F. W. Baller, Rev. C. E. Ewing and Dr. R. Wardlaw Thompson on "The Outlook for the Future"; and by Dr. J. F. Goucher, Rev. J. Webster and Professor Harlan P. Beach on "Intellectual and Ethical Problems." In looking over these addresses one is struck by their sanity and their grasp of essential things. They are thoughtful statements and arguments rather than rhetorical appeals.

Through each address there runs a happy optimism, whether the speaker was a representative of a Board or Committee burdened with financial cares and administrative problems or a missionary straight from his task in city or country station. Had the questions discussed by the Conference been less absorbing and had the discussions themselves been less exhaustive, these public addresses would have attracted more attention at the time. It will now be found that they are an appropriate and useful supplement to the "Resolutions" in which the Conference embodied its decisions.

The second part of the book consists of the sermon preached in the Cathedral by Bishop Moule, the address of Archdeacon Moule at the thanksgiving meeting, and ten addresses delivered at the morning devotional meetings. With so much packed into so few pages, it is scarcely necessary to say that there are not many dull paragraphs. The fine spirit which breathes through Bishop Moule's sermon runs through all the addresses, and no one who reads them can mistake their message. Each title is significant and indicates the line of thought that is pursued:—The Greeting of the Risen Lord, Prayer the Secret of Power, The Law of Life in Christ, The Preaching of the Gospel and the Ministry of the Spirit, The Fulness of the Spirit, Our Unity in Christ, Qualifications for Service, The Holy Scriptures and their Right Understanding, The Attractive Power of the Cross, Led by the Spirit. The speakers were all representatives of Home Boards and they spoke from wide personal experience and with a profound conviction that those who would know the secret of the Lord must dwell under the shadow of the Almighty.

"The volume is issued," the preface states, "in the hope that a perusal of the addresses may keep alive the spirit of the Conference and that the messages they convey may be a word in season to weary and discouraged workers and a fresh call to prayer for the reception of the Holy Spirit in His fulness, and may strengthen the whole body of missionaries for a more earnest and intelligent effort for the winning of China for Christ." May this hope be realized.

H.

RECEIVED.

Bi-monthly Bulletin of the Southern Presbyterian Mission.

Epistle to the Romans in Standard Romanization. B. & F. Bible Soc.

Shanghai Baptist College Prospectus, 1907.

America—A World Power (Chinese). Methodist Press.

The Young Christian (Chinese). Methodist Press.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. List:—

Industrial History of England (out).

Leaders of Modern Industry.

Milner's England in Egypt (out).

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Laidlaw's Sin and Salvation, E. Morgan (out).

The Incarnate Saviour. By D. MacGillivray.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (out).

Japanese Educational System. E. Morgan (out).

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer (out).

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller (in press).

The Five Great Offerings. By F. W. Baller.

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chungkuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By a Chinese friend.

Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work; Yours. A manual of texts for young Christians.

Stones from the Brook.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Many Infallible Proofs. Inspiration of a Christian, Fulness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic.

Practical Physics.—These both by H. G. Whitcher, B.Sc., and Bae Yü-chang, of the Shantung Union College.

Constructive Studies in Life of Christ. H. W. Luce.

By Y. M. C. A.:—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Missionary News.

Riots in Northern Chehkiang

Several causes have contributed to the unrest that has prevailed in the districts of Dongshang (otherwise T'ung-hsiang) and Shihmen and Haining in northern Chehkiang.

The closing of the opium dens has let loose a number of people of the baser sort who are out of employment, a half famine has wrought discontent among the country people, the price of rice has been and still is abnormally high, and the slack times have suspended many building operations and so thrown out of employment a large number of the artisan class. The railroad agitation has had a generally disturbing effect. Add to this the fact that officials in interior cities are poorly equipped with soldiers, and many of the so-called soldiers work in secret conjunction with the robber class, which class under various names is greatly on the increase. Take all these causes together and we have the elements of a disturbed state of affairs, and the occasion arrived when the time came for the payment of taxes—the people demanding a reduction on the usual rate. And it was in those districts where a reduction was not granted that the difficulties arose.

Many of the country people joined in the riots, but the instigators were of the robber class. The worse elements among the country people voluntarily joined the movement, but there were many others who were pressed in on threat of death as the mob made its raid through the country. One city and town after another was attacked, yamêns, treasurers' offices, police stations, school houses, railroad offices, post offices, stores and private houses being dismantled according to the mood of the raiders. Country places as well as towns were attacked and an immense amount of property was stolen or destroyed. The Chinese shrewdly sum up the situation by saying, 鬧漕爲名, 搶劫爲經 which, freely translated, would seem to mean, "A rice-tax mob as a pretext, but plunder as the real thing."

The largest place attacked was Hazeh (otherwise Hsia-shih, or Ah-zah), where a new Roman Catholic chapel was burned and where railroad office, steamer office, post office, and about a hundred shops suffered, but not the Presbyterian chapel. The public school at Tu-tien-shih (or Du-dien-z), six miles further north, was burned to the ground, and both Roman Catholic and Protestant chapels dismantled.

The place that suffered most was the district city of Dongshang (or T'ung-hsiang). Here the mob came at night, and through the absence of the district magistrate and the general inefficiency of his administration, they entered the city about 2,000 strong, demolished the yamên and police and treasurer's offices and some private houses, and about 100 stores were broken into and some of them rifled of all of their contents. Last of all the mob came to the Southern Presbyterian Mission place which, as seems to be the general opinion, was mistaken for the government school near by on the same street. They

had already set fire to several places and the fire was put out, but here they made their fire with a pile of broken chairs and books in the guest-room of the school building, pouring kerosine oil over the whole and then setting it aflame, so there was no hope of saving the building and it and a row of native houses near were completely detroyed. The chapel caught, but was saved through the heroic efforts of Chinese on the place, aided by some of the boys from the government school. It is indeed providential that no lives were lost. Nothing serious was apprehended, for early in the evening there had been a quiet evangelistic service, and many had already gone to sleep when a prominent gentleman of the city, himself on the eve of flight, came to warn our people of danger.

The missionaries were keeping watch outside the north gate and the Chinese were prepared for flight when the mob broke in the gates. The Chinese families and school boys lost their bedding and clothes and personal effects of all sorts. But no lives were lost and no foreign-built house was molested. A week after the troubles the missionaries were quietly at their station again, where they have had a stream of callers of all classes of the people, especially of the better families, who came to express sympathy and indignation at the occurrence. There has been no manifestation of anti-foreign feeling in connection with the disturbances. The people who fled from Dongshang, a large number, have returned. The district magistrate responsible for the troubles was immediately dismissed by the governor and a very vigorous and efficient man put in his place.

The general conditions are quiet at this writing.

P. F. P.

January 20th.

Corner Stone of Yates Hall Laid.

A pleasant function took place six miles north-east of Shanghai on Tuesday, January 21st, when the Hon. E. W. Stephens, first President of the General Convention of Baptists in North America, laid the corner stone of the new Yates Hall, which is building on the land purchased for the College and Theological Seminary of that church. A large party of missionaries and other guests were conveyed from the city to the site of the building in a tender, and assembled in the dwelling of one of the staff. The ground floor was entirely filled with foreign and Chinese guests. Dr. Goddard, of Ningpo, took the chair, and near him were seated the Hon. E W. Stephens, the Hon Joshua Levering, of Baltimore, a representative of the Laymen's Missionary Movement, His Highness M. T. Liang, and the Hon. C A. Denby, American Consul General at Shanghai. A Chinese hymn was sung and prayer offered.

Dr. Goddard, in introducing the Hon. E. W. Stephens, said that the college and the hall of which the foundation stone was to be laid that day, were the outcome of the deliberations of a number of Baptist missionaries from the North and South of the States, who had had to spend several months together in Shanghai owing to the Boxer troubles. They had adopted a scheme for union in educational work, and at this time they could joyfully set up their Ebenezer, for hitherto the Lord had helped them.

The Hon. E. W. Stephens then made a lengthy speech, in the course of which he referred to the College and Theological Seminary as occupying at Shanghai the same position as the statue of Liberty at New York. Both stood practically at the entrance of the harbour of a large city; both were presented by a friendly nation as a token of sympathy. Moreover,

as the statue of Liberty was erected just as the United States completed the first century of their independence, so the new college was building just over a century after the date when the Gospel was first brought into China. The century that had passed had been marked by much pain and travail on the part of mission labourers, and that day they should remember the many devoted workers who had endured privation and suffering to bring the Gospel to China. It was fitting that they should first pay a tribute to the man after whom the hall was named, the Rev. Matthew Tyson Yates, who had planted the standard of Christianty in China sixty years ago, and who was entitled to a place in the first rank of devoted Christian workers. There were many other missionaries who were really the foundation stones of this edifice. The Baptists of America had heard the Macedonian cry of China and had come over to help her, and realizing that the people could not hear the Gospel without preachers, and that the best preachers were men of their own race, they had provided this college in which to train Chinese for the ministry. An educated ministry was necessary to combat the errors of idolatry and educated infidelity. China awakening, after sleeping for centuries in the tomb of idolatry, was a problem without parallel, past or present. A million dollars was needed for the building and land for this college; another million would be needed for its endowment. Never had American Baptists responded more generously to the call for funds than at the present day. No man could deny what a great factor missions were in the East. A favouring condition at the present day was the attitude of the government towards Christianity. There was good reason to believe that religious freedom now prevailed in China. He had been told in Peking that it was now impossible to travel for a day in any direction, in China, without meeting a missionary. After giving some statistics in connection with Protestant missions, and particularly Baptist missions, the speaker said that he wished it were possible for all American laymen to see what he had seen of their work in China, of their zeal and consecration, of the practical methods pursued. They would then understand that their subscriptions had not been expended upon sentimentalists or incompetents. He then referred to the importance of medical mission work, and of work among the Chinese women, and urged Baptists in China and America to co-operate to make the institution in which they met that afternoon a blessing to mankind and a glory to God.

The next speaker was His Highness M. T. Liang, who, addressing the audience in Chinese, said that the buildings they had seen as they neared the Point were unfinished college buildings. A useless piece of ground had been taken and made into a centre of usefulness. Mr. Stephens had mentioned that his countrymen had contributed $60,000 for the building of this college; such generosity ought to be appreciated. The students would learn much that would be useful not only to themselves, but also to their country. The attitude of the East towards schools was one of encouragement, and he promised all the assistance in his power to this college.

The Hon. C. A. Denby referred to the college as the crowning point of Dr. Yates' work. What was the crowning point of other people's work, however, was the foundation of that of the present generation. Marquis Tseng twenty years ago had said that great bodies took a long time to move, but that when they did move they could not be stopped. He (Mr. Denby) had no fear of the Yellow Peril, but the Chinese had learnt from Western nations the value of organized force. The Japanese Minister at Paris had once said that when the Japanese army had slain 40,000 Russians in one day the European Powers considered that she was civilized! They should be careful to keep China under their influence a little longer, to enable her to unlearn, if possible, a little of what they had taught her, and to show her that they were ashamed that she had learnt the worst side of their civilization. He considered this institution as a useful means to this end.

After diplomas had been presented to ten students who have completed a course of eighteen months' study, the Hon. Joshua Levering warned those entrusted with the management of the college against allowing it to become a purely secular institution.

The company then adjourned to the site of the Yates Hall, where Mr. Nyi, as Chairman of the Chinese Advisory Board, presented the Hon. E. W. Stephens with a silver trowel wherewith to lay the corner stone.

Mr. Stephens, after receiving the trowel, expressed a wish that the corner stone of the college might always be Christ. He then laid the stone, after which Dr. Hawks-Pott, of St. John's College, offered prayer.

The party returned to the tender, on board of which tea was served on the way up river to Shanghai.—Condensed from *N.-C. Daily News.*

The Late Miss Vaughan.

The city and neighbourhood of Hangchow have suffered a severe loss through the death, on January 8, of Miss Vaughan, an honorary worker in connection with the Church Missionary Society. The crowd of people that followed the coffin through the streets to the West Lake (whence it was conveyed by boat to the cemetery) was evidence of the place which Miss Vaughan had gained by her self-sacrificing life in the hearts of all who knew her. For she preached one doctrine without words, which appealed to Confucianist, Buddhist and Christian alike, namely, the doctrine of living for others. Now that she is gone it is allowable to speak of what she in her lifetime never wished to be mentioned. Many are the institutions and societies in this and other lands which will miss the generous support she gave them year by year. But, throughout her whole missionary career, she carried out the principle shown in early childhood of doing good unostentatiously. On Saturday, the 11th, a memorial service was held in the large schoolroom of the beautiful Girls' High School, which was her last gift to the Chinese of this province. The place was filled by some 400 persons, who listened with hushed reverence to the tributes paid to her memory by the speakers, native and foreign, who gave short addresses at intervals during the service. Bishop Moule and the Rev. C. J. F. Symons officiated at the graveside, where, notwithstanding its long distance from the city, a large assembly of people had gathered to pay their last tribute of respect to the friend who was gone from them. On the Sunday following the Bishop dwelt entirely on the life of Miss Vaughan as the text for his sermon. Amongst some of Miss Vaughan's translations are "A Catechism of Christian Doctrine" and "The Peep of Day."—[*N.-C. Daily News.*]

The Month.

The influence of the Reform Party in Peking is said to be now paramount. In spite of minor differences it is reported that Yuan Shih-kai and Chang Chih-tung are working together for the great object of Reform. Some important changes have occurred or are in prospect among the high officials in Peking. Tien Liang is reported to have resigned the Ministry of War, Yuan Shih-kai to have taken that portfolio, and Tang Shao-yi is named as Yuan's successor in the Wai-wupu. Prince Ching desires to resign the presidency of the Grand Council and names Prince Chun as his successor. The Empress Dowager will not permit the resignation.

Trouble is threatening the peaceful relationship hitherto nominally existing between Japan and China. Attempts are being made by Japan to bring pressure to bear upon China and to increase the exploitation of this country's resources. A good deal of irritation is felt and has been expressed in Japan against Great Britain on account of the refusal of that country to aid Japan in her design upon Korea and Manchuria. The claim made by Japan to rights in Chientao as a part of Korea is stoutly contested by the Chinese and the landing of Japanese troops in that island 'to protect her Korean subjects' is the subject of diplomatic discussion in Peking. At the New Year an extensive code of new regulations for the government of Korea were promulgated. These regulations covered home affairs, finance, justice, education and agriculture. Financial troubles connected with the difficulty experienced in providing for next year's budget brought about a parliamentary crisis in Japan and several important members of the Cabinet resigned office. In spite of a record year in the returns relating to foreign business done with Japan the financial outlook is serious and the government is experiencing great difficulty in securing the money needed for the nationalization of the railways. Quiet is being restored in Korea; an attempt to provoke feeling against American interests through dissatisfaction with the Seoul tramways failed; Korean brigands are reported having gone into winter quarters. The Japanese are planning a new town of immense proportion a few miles to the west of Mukden.

The racial question has been raised in an acute form in South Africa. New registration laws are being rigidly enforced against Orientals, and Indian and Chinese residents in the Transvaal are being forced to have their finger prints taken. This they resent as stamping them with a criminal taint. The attention of the Chinese government is being drawn to the treatment offered to Chinese, and the repatriation movement against both Indian and Chinese is causing trouble. No decrease is reported on the number of Japanese immigrants to San Francisco, where local feeling against the Japanese as undesirable citizens still runs high. Mr. Lemieux, the special commissioner from Canada to Japan, reported on his return to Ottawa that a friendly agreement had been made with Japan by which all danger in regard to future Japanese immigration had been eliminated. The immigration question is still under discussion between the United States and Japan. Baron Takahira, formerly Ambassador to Rome, is the new Ambassador to Washington, vice Viscount Aoki. The British government refuses to alter the Hongkong Ordinance, whereby vessels sailing under the British flag are forbidden to carry emigrant Chinese coolies to Panama.

Railway development is reported from the South of China. The Sunning railway, designed, built and managed entirely by Chinese, has been formally opened. Reports as to its working are contradictory. An agreement has been signed by the Waiwupu with an Anglo-German Syndicate for the building of the railway from Chinkiang to Tientsin. The terms of the agreement are more favourable to Chinese interests than any she has yet made, and the sovereign rights of China are fully recognized and guaranteed. Frequent discussions have been held in Peking with the representatives of the Chekiang and Kiangsu provinces in regard to the Soochow-Ningpo railway. Yuan Shih-kai, Shen Kung-pao, Na Tung and others have taken part. Two women agitators are in Peking to protest on behalf of the Chekiang province against the ratification of the loan. The high officials have refused to see them. The negotiations were passed into the hands of Wang Tah-hsuh, Chao Erh-sen and Hu Wei-ti with instructions to make what terms they could with the Anglo-Chinese Corporation. It has been agreed that the money for the building of the line shall be loaned to the Chekiang authorities by the Yuch'uanpu and borrowed by them from the Anglo-Chinese Corporation. The full terms of the final agreement are not yet known.

The Imperial government has instructed viceroys and governors of provinces to adopt the regulations of the local self-government Council of Tientsin for use in their jurisdictions. Prince Ching and H. E. Yuan are meeting frequently to confer upon the starting of local self-government in the provinces as a first step towards a parliamentary system. The Acting Governor of Shantung has issued a proclamation forbidding the students of that province to form societies and hold meetings of a revolutionary character and also prohibiting them from interfering in matters of a political nature. The Minister of Education has suggested that in future any student found interfering in questions which concern the government shall be severely punished. The Empress-Dowager put this memorial aside. The Waiwupu has drawn the attention of the Throne to the fact that the Governor of Chekiang permitted meetings to be held protesting against the action of the Imperial government. The departure of Sir Robert Hart from Peking has again been postponed. A Customs school for Chinese is to be started in Peking, with an Englishman as headmaster to train young Chinese for some of the higher posts in the Imperial Customs service. A select body of young Chinese is being sent to the Japanese government postal school in Tokyo for instruction in postal matters.

The Ministry of Foreign Affairs has requested viceroys and governors of provinces to find out the number of churches and missionaries within their jurisdiction. T. E. Yuan Shih-kai and Chang Chih-tung are reported to have given strong support to the proposal to allow civil minor officials to hold office in their native provinces. H. E. Tuan Fang has protested in a memorial to the Throne against the presence of foreign vessels in the inland waters of the riverine provinces beyond treaty port limits. The patrol of the West River by the British gunboats has led the merchants of Canton to meet and discuss the possibility of purchasing a fleet of specially equipped police launches for the suppression of piracy in the Canton delta.

Insurgent mobs and revolutionaries have been giving trouble to the authorities in Kiangsi, Yunnan and Chekiang. Some of the revolutionaries from the first two provinces, after considerable fighting, fled into Indo-Chinese territory and were there captured and imprisoned by the French authorities. An Italian engineer was attacked by a party of insurgents in Yunnan, robbed and murdered. In the northern part of the Chekiang province mob riots have broken out in several places and large bodies of marauding robbers have attacked and pillaged Chapoo, Hai-yen, Hsia-shih, Tung-hsiang and Kah-shing. Troops were ordered to proceed from the North, by rail viâ Hankow, to the scene of trouble, but the local forces proving sufficient the order was withdrawn. The governor of the province has been ordered to indemnify the foreigners for losses sustained. An attempt has been made in Shanghai to revive the boycott as an anti-foreign weapon. Circulars were issued by the proprietor of a local Chinese bank urging a boycott of the notes of the Hongkong and Shanghai Bank. He was promptly arrested and a proclamation issued by the Shanghai Taotai forbidding any similar action. A gang of armed robbers held up four steam launch trains plying between Shanghai and Hangchow and robbed launches and passengers. One launch, which refused to stop, was fusilladed by the robbers and three passengers were killed and seven wounded.

Missionary Journal.

MARRIAGES.

At Pao-ning, Mr. E. J. Mann to Miss M. E. Mann, both C. I. M.

At Yunnan-fu, December 26th, Mr. I. Page to Miss I. Ross, both C. I. M.

At Shanghai, January 3rd, Mr. J. A. Beutel to Miss K. Kahlhofer, both C. I. M.

DEATHS.

At Chao-chow-foo, December 28th, Miss Catherine Maria Ricketts, aged sixty-five, E. P. M.

At Suchien, North Kiangsu, January 5th, Eben Dixon, infant son of Rev. and Mrs. Wm. F. Junkin.

At Hangchow, January 8th, 1908, Miss Mary Vaughan, C. M. S.

ARRIVALS.

December 26th, Mr. O. Hollenweger, C. I. M.

December 31st, Miss E. M. Garretson (ret.), Miss R. P. Ward, both A. B. C. F. M.

January 6th, Mr. F. Day and Mr. C. G. McCormick, Anglican Mission; Dr. and Mrs. O. F. Hills, A. P. M., Chefoo.

January 12th, Miss M. R. Hadden, C. of S. M.

January 18th, Rev. and Mrs. R. F. Fitch and three children, A. P. M. (ret.).

January 19th, Miss E. R. Dieterle, Ind. (ret.), Dr. and Mrs. Keller, Mr. and Mrs. W. W. Lindsay and Mrs. R. Gillies, all C. I. M.

DEPARTURES.

December 28th, Mr. and Mrs. H. E. Foucar and two children, C. I. M., for England; Mr. and Mrs. J. H. Edgar and child and Miss M. A. Reid, C. I. M., for Australasia.

January 10th, Misses P. A. Barclay and G. M. Blakeley, C. I. M., for England.

January 12th, Dr. and Mrs. F. Ohlinger and child, M. E. M., for U. S. A.

January 18th, Dr. B. Corlies, A. B. M. U., for U. S. A.

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